

THE
EMBASSA-
DOR BETWEEN

Heauen and Earth, be-
tweene God and Man.

OR A BOOKE

Of Heauenly and Healthy
Meditations and Prayers
for earthly and sickly
Soules and Sinners.

Fit to be borne in the hand, and
worne in the heart of euery
good Christian.

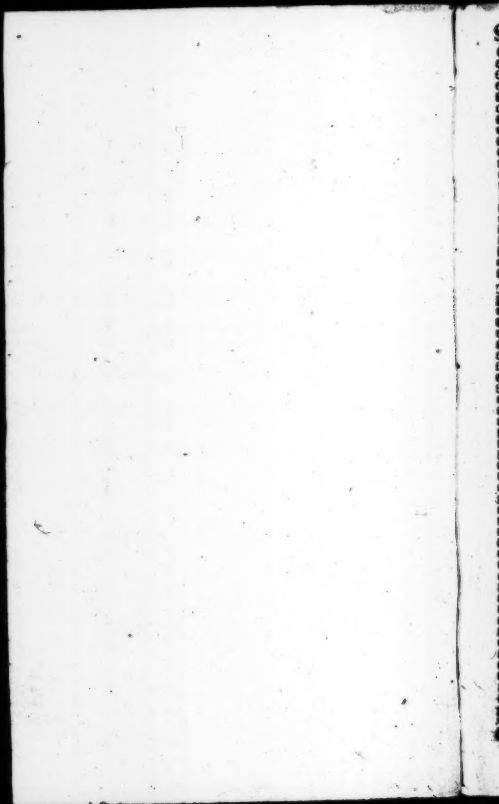
By W. C. Preacher of the word.

MATH. 7. 7.

*Aske and it shall be giuen you, seeke
and you shall finde, knocke and it
shall be opened vnto you.*

LONDON

Printed by N.O. for Lenard Becker
and are to be sold at his shop in
the Inner Temple. 1613.



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To the Christian
and suppliant
Reader.



Eligious reader,
the manifold
myseries and ca-
lamities of this
our wretched life, our Sa-
uiour Iesus Christ, the A-
postles, and fathers of the
Church; these & euery one
of these, with as many mo-

A 3

tiues,

The Epistle.

tiues, as there are thoughts in the hart, or spectacles to the eye of man, teach vs and haue taught vnto vs the necessity, force, & vse of prayer, and withall inciting vs both to frequency and feruency therin, without which besides many other benefits which therby we eyther obtaine or lose, can neyther sathan be resisted, nor our faith manifested, nor God daily honoured: with an innumerable consideration on the other side, vs like-ways thereunto mouing, as the shortnesse of our life, but a span, the suddainnesse of Christs

To the Reader.

Christs comming in a moment, the strict and fearfull account that must be rendered at the day of his appearing. And for that prayer is a mourning and desire of the spirit to God for that which she lacketh, even as the sicke-man sorroweth for his health, whereby being reconciled to God by faith we may inioy the thing we craue or haue need of; In what a desperate danger & securitye may wee be then thought, if we shall shew our selues slacke or careles herein, in this so a wayleable a duty, let vs therefore pray

A 4 in

The Epistle.

in all places, and at all times
calling to mind the largnes
of Gods gracious loue, and
his louing kindnes in Christ
Iesus our sauiour, who bid-
deth vs aske and it shall be
giuen, knocke and it shall be
opened, and whensoever
thou art burdened or op-
prest with thy sins, or any o-
ther misery or calamity in
the world, be thou assured
the Lord will offer himselfe
to be reconciled to thee if
thou thy selfe be ready and
faithfull to call for the same
at his hands, to the furthe-
ring whereof, and as it were
the tracing a path thereto
thou

To .the Reader.

thou hast heare good reader
both the manner and the
method, both the forme and
the fashion, both how to
pray and what to pray; moul-
des and methodes , fitted
vnto feuerall occasions and
purposes for thy releife and
benefit, as time and necessity
shall require in that be-
halfe, which requisit regard
and serious consideration
(that these *heauenly Embassa-
dours* may be the more gra-
tious in the eyes of God,
and successe-ful in our occa-
sions) is most intirely to
be tendered thereunto. So
that God may blesse both
A 5 them

The Epistle.

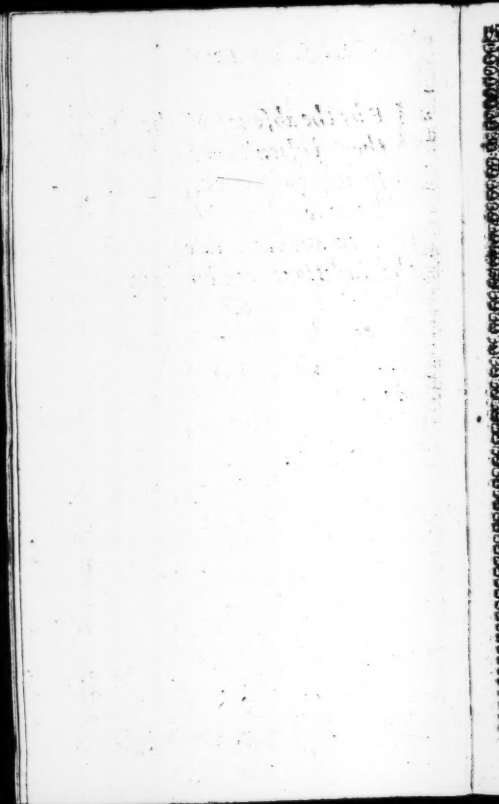
t' em and vs, with an happy
e rnest in this world of the
eternitye in the world to
come, whither by his blessed
will (so prospering this in-
tended meanes that it be
able to bring vs) he
grant, for the glo-
ry of his owne
great name
Amen.

Thine in the Lord.

W. C.

If

I*F by the absence of the au-
thor, difficulty of the hand,
misplacing of points, some sil-
lables or wordes mistaken, the
sence in any place be obscured,
the iudicious reader may be
pleased to correct such easy
faults as by these meanes haue
escaped, which I trust are not
many.*





A view of the Con-
tents and Prayers
as they orderly stand
in this Booke.

- 1 **A** *Treatise of the vanity of
all earthly pleasures,
and the misery of our life, such
as they are to enjoy them.*
- 2 *Of the force, the use, and necessity
of Prayer.*
- 3 *A Morning Prayer for the
Saboth day.*

The Contents.

- 4 *An Evening Prayer for the Sabbath day.*
- 5 *A Description of Heauenly Ierusalem, and the happinesse there, out of the Manual of Mr. Crashaw.*
- 6 *An euery-dayes sacrifice, or a Morning praier for any day in the weeke, or euery day in the weeke.*
- 7 *An Evening praier for any day in the weeke, or euery day in the weeke, for a primate person, or other, changing but the number.*
- 8 *Another Morning praier.*
- 9 *An Evening Prayer to the same.*
- 10 *A Morning praier for a primate family.*
- 11 *An Evening praier for a primate family.*

The Contents.

- 12 *A praier to God the father for the forgiuenesse of finnes.*
- 13 *A praier so bee said before the undertaking of any iourney.*
- 14 *Another for the same, somewhat more ample, both by sea and land.*
- 15 *A praier for internall and externall peace, and against debate, and contentious going to law.*
- 16 *A prayer for seasonable weather, vpon sensible consideration therefore.*
- 17 *A Meditation of Gods loue and mercy towards vs, and our vnthankfulnesse towards him, alluding to the phrase of Saint Austin.*
Misereri mei Domine indigna facientis, & digna patientis.
- 18 *A meditation against the feare*
of

The Contents.

*of death written in French by P.
M. S. de Pleffis.*

- 19 *The sick-mans Praier.*
- 20 *The commendation of the soule
to bee said at a sickemans death,
out the Manual of Mr. Cra-
shaw.*
- 21 *Six signes upon the which a
man may rest confident of his
saluation.*
- 22 *Another meditation against the
feare of death, and for strength
and patience in that last houre.*
- 23 *Sir Thomas Moores verses
of the vncertainty of life.*
- 24 *A Praier or Meditaion before
the receiuing of the holy Com-
munion.*
- 25 *A meditation or thankesgiuing
after the receiuing of the Holy
Communion.*
- 26 *A thankesgiuing to God the fa-
ther,*

The Contents.

ther, used by the R. W. Musc.
and fit to be used of al good Chri-
stians.

27 Martin Luthers Praier.

28 Saint Austins Praier.

29 A Praier for a woman with
childe, or in trauaile.

30 The Prisoners Traier, written
by a Gentleman in passion and
penitence a few daies before his
triall.

31 A thankesgining for our Re-
demption, and for other both cor-
porall and spirituall blessings.

32 Of the danger of deferring our
repentance, with a praier sud-
denly to conceine it, and soone to
practise it.

33 A Praier against that dange-
rous and deadly sinne of Despe-
ration.

34 A praier in time of pestilence.

35 A

The Contents.

- 35 *A praier for Humility.*
- 36 *The liuing words of a dying man, closed vp in that vertue.*
- 37 *The summe of the praier of the Lady I. G. at the time of her execution.*
- 38 *A generall thankesgiuing to God for all his benefits and mercies to man.*
- 39 *A thankesgiuing before meat.*
- 40 *A thankesgiuing after meat.*
- 41 *Two other for the same.*
- 42 *Certaine Rules and Preceps for the good ordering and gouernement of a mans life.*
- 43 *Certaine Sentences, or Rules of good life, & pertinent to the precepts going before them.*
- 44 *The Deriuation of man.*
- 45 *Admonition against sinne.*
- 46 *Zacheus certaine gaine, the worlds imagined losse.*

The

The Contents.

- 47 *The fine thoughts of a Christian.*
- 48 *Foure kinde of men, according to Dauid, that are most indebted vnto God for their lines.*
- 49 *A Praier for Constancy and grace against all worldly vanities and allurements.*
- 50 *A short Memoratiue of the mortality of our life, and folly of our lining.*

2



SHORT KALEN- DER NOTES.

*Of the Yeare, and the parts
thereof.*

A yeare is properly that space of
time that the Sunne runnes
through the whole Signes
and Zodiacke.

<i>A yeare containeth</i>	{	Months Solar.	12
		Lunar---	13
		Weeks---	52
		and a Day.	
		Dayes---	365
		So many veines in the body of Man.	
		Howers---	8766
			The

Kalender Notes.

The yeare Astronomicall addeth thereunto 6. houres, and 8. minutes, which euery fourth yeare increase a day, which maketh the Leap-yeare, and taketh place on the Eue of Saint *Matthias*, then adding to the moneth of *February* one day.

a day { Naturall } hath { 24 } houres
 { Artificial } { 12 }

A Rule to know how many
 dayes be contained in
 euery Moneth.

*November and September say
 They haue great wrōg to want a day
 And Iune and Aprill likewise
 lame,
 That more then thirty cannot
 claime.*

When

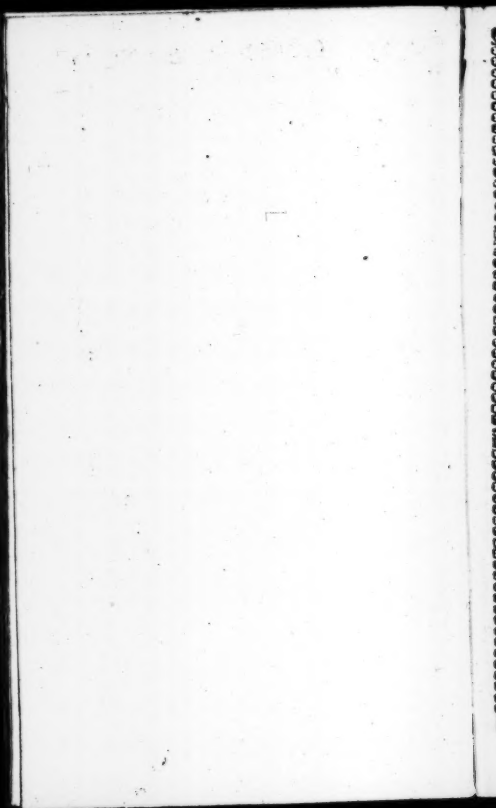
Kalender Notes.

*When all the rest, as they passe by,
Hauē one and thirty wet or dry,
But February more bereft,
That hath but eight & twenty left,
Except a Leap-yeare, once in foure,
That sends her one day & no more.*

Holy-dayes.

*The holy-dayes within the yeare,
Are three times ten, or very neere;
But if you reckon Sundaies so
Ther's two and fifty more you know.*

For Kalends, Nones, and
Ides, and such like, that are
more for knowledge then vse, I
passe them ouer, being store of
Tables in that kinde.





Of the vanity, im-
perfection, and sud-
daine decay of all earth-
ly Pleasures, and the
Shortnesse and Misery
of our life, such as they
are to enjoy them.



N T O all the sinnefull
and wayward genera-
tion of mankind, the
eternall wisdome of
that great God of heauen and
earth hath so decreed it, that the
life and period, and existence of
man, bee it lengthened as the
daies of our fore-fathers the

B

most

Of the Vanity

most fullest of yeares, or shortened as to these abridged times of ours, not a handfull in their comparison, bee it more or lesse at his pleasure that giues it, for the vncertainety, folly, and dimnesse thereof it is but compared to a shadow, and for the swiftnesse and shortnesse thereof resembled to a spanne, and his few, not many daies, are not repleat with few, but many euils: And that if *Ambition* and *Pride* and the height of wordly happinesse did not so dazle our eyes with looking vpwards thereunto, that wee runne our poore and vngouerned barke head-long vpon sands & shelues that lye vnder vs, whilst we sailing vpon this dangerous sea, without our compasse, which
so

Of all earthly pleasures.

so ouermaskt with vanity and deceit present a fasenes that we cannot perceiue them, vntill we shipwracke thereon: we should else discerne to inambush in multiplicity of pleasures, but in numerability of desires, in enlargement of possessions, but more copiousnesse of care, in diuturnity of daies, but assiduity of sorrowes, *Eccles. 2. 10. 23.* and fixe wee our thoughts and desires on our Tabernacles but Tents, or on what may more delight vs, with the most assurance we can, we shall finde in them but a changeable and fleeting vncertainety of estate, being oftentimes snatched from the land of the liuing when our thoughts haue scarce trauelled to the habitations of the

Of the Vanity

dead, let the earth bee summoned to counsell, and all the generations both past and present examined, what true content euer set foote vpon the face thereof, since there was a touchstone of sence to try it, and a wisdom truely to suruay it? if our affections, might feed on the food of Angels, it would in time grow distastfull vnto vs, if our possessions stretched out themselves, from the riuers vnto the ends of the world, from one circle thereof vnto the other, yet would wee strue to enlarge them: if our eminency were aboue the starres, yet would wee strue to exalt our heads higher then their firmament, for the thoughts and desires of man are endlesse,
aboue

Of all earthly pleasures.

about all things, and hee hath
an vnfaithfull heart, as deepe as
the sea, and who can finde it
out? The Ambitious hath his
thoughts as large as hell, the
voluptuous his thoughts more
large then his belly, for when
his stomacke was full, his de-
sire was vnsatisfied, *come, let
vs eate and drinke*, not because
wee are hungry, *but because
to morrow wee shall die*, and bet-
ter is a *living dogge*, then a
dead Lyon: The coueteous man
his whole thoughts are, *Soule
take thy rest*, to day, or to morrow
wee will goe into such a Cutty,
and there continue a yeare, and
buy, and sell, and gaine much:
Hereditary misery of mortall
and wretched man, first begot
in the thoughts of our first

Of the Vanity

parents, and so descended lineally downe, as by a veine or issue of bloud, to vs, and the very last of their seede and propagation vpon earth, who thought not Paradiſe circuit enough for their vnlimited habitation, nor all the lufhious dolicates and vnſpeakeable perfections of that ſeſe-planted *Eden* of God ſweete enough for their taſt, nor the fruition and fellowſhip of God himſeſe a ſociety good enough for their preſence, O ſoule where is thy reſt? O life where is thy loue? And o God how are they miſtaken then, that in this tranſitory and all changed world, ſeeke content, which vpon earth, in Paradiſe it ſeſe, was not to bee found. As
ſome

Of all earthly pleasures.

some doe in riches, some in honour, some in beauty, some in carnall loue, posselt with a madnesse thereto, beyond imagination, and the more, although with the lesse reason, in these latest, barren, and declining daies of ours, then euer heeretofore, where if desire might at any time meete with content, it is so fading, brittle, transitory, and subiect to decay, that it dies before it liues, and withers in the blossome, before it spread the leaues, or bud out to any perfection, and if there might bee found a heauen vpon earth, a pleasure without any allay or limitation in it selfe, it were nothing, for yet it would bee thought a hell vpon earth, to thinke of the suddaine

Of the Vanity

dissolution thereof, yet lamed and decrepid cripples, as they are, how many haue runne themselues head-long to hell to, for the momentary inioying of them for a season, a little time, and a very little season: But where the heart, and the rebellious thoughts of man are so subdued and brought vnder, that *godlinesse* is accounted *gaine*, and the holines and goodnesse of the Lord of life of most pretious esteeme, there the lust of the world, and the dust of the world, the riches of the world, & the pleasures thereof, shall be valued together as things of equal worth & continuance, that is of neither worth nor continuance at all. For what minion did shee euer produce as her
greatest

Of all earthly pleasures.

greatest fauourite vpon the circle of the earth, amongst the sons of men, that either enioyed all pleasures, or that had wisdom, that found not vanity & vexation of mind to attend the? Enioyest thou a faire house, a bountifull table, a comely wife, generous, affable, well-descended children, *Like the Olive branches round about thy table,* heritages to bequeath to thine heires after thee? Be thou thy selfe beautifull, valiant, strong, healthfull, learned, excellent in arts, so that the world fauours thee, and al things succeed prosperously vnto thee? if the wheele of fortune lift thee to the stars, if thou reigne happy in all these a thousand yeares? What then? they so suddenly passe and

Of the Vanity

vanish away, as things that had neuer beene; and a man inspired with true wisdom from above, findes so much content left behinde after the vse and possession of them all, as a poore man that had dreamed hee was a King, and that hee had had all the pleasures and contents the world could afford him in his power and fruition; and being afterwards awaked, finds nothing so. What man that euer liued before, or after *Salomon*, that had a greater portion in this world of eminency and glory then hee? and yet this *Salomon*, King *Salomon*, King *Salomon* in all his royalty in some particulars inferiour to the Lillies of the field: let the power of the wicked

Of all earthly pleasures.

ked bee neuer so potent, the heart of the most cruell tyrant that euer reigned, neuer so enuious, and though his pleasure therein bee as great as his power; neither hee nor it can exceed *Pharaohs*: and yet was both hee and his exceeded, vanquished, and brought to confusion, and his whole Egyptian Hoast by the vn sensible creatures of Gods most sensible power, the course of waters, or the waters of the red sea, wherein they were ouerwhelmed, & put to confusion. Let the power of his command be neuer so absolute, neuer so vnquestionable, that it be of force throughout territories and dominions, to stifle and strike dead that vapour and breath of life (that was
first

Of the Vanity

first breathed by GOD in the face of man to make him a liuing soule) that it keepe not his wonted progresse and passage throughout the gates of his body: let his voyce bee as terrible as the roaring of a Lyon, be it neuer so fearefull, bee it neuer so ample, more fearefull and ample then *Nabuchaddonezers* it cannot bee; yet was hee in the midst of his pride and iollity, compact and inuironed in for seauen yeares, within the walles of wilde Asses. Let his cloathing bee neuer so sumptuous, the Throne where hee sits neuer so Maiesticall, his speech and eloquence neuer so plausible, and his praises neuer so generall, yet in these was *Herod* his equall; and yet not defended

Of all earthly pleasures.

ded by these from the wormes
that gnawed out his bowels.
Take a suruey in the present
from the Monuments, Histories,
Traditions and Reliques
of ancient ages, going vp from
these low descended times of
ours, to those first that began
the world, and long since expired,
and imagine that if the
best and most iudicious obser-
uer that liued in euery age (since
that time that God sayd: *Let
there bee Day and Night, and
Times and Seasons*, or shall liue
whilest these creatures of his
world that giue rest and labour
(shall last & indure) should stand
vp to report, and poynt out, the
chiefest men and vertues that in
them euer liued and were; whe-
ther for wealth or wisdom, for-
titude

Of the Vanity

fortitude or temperance, eloquence or learning, for continency or patience, beauty, magnanimity, or whatsoever else might be numbred in the bead-roll of excellence. that could say in the perfection and largest indowment hereof here is munition against the graue, and with this will I preserve my body from corruption, they would all in their severall turnes confirme and testifie the graue hath closed them vp without resistance of quality or vertue, and they sleepe with their excellencies together raked in the earth. Is it then so, and are wee no more but thus? Is there not one man of former ages can stand forth to bee darted through with all eyes

Of all earthly pleasures.

eyes of wonder and admiration, as a monument neuer yet beheld, to say, I haue peruerterd the sentence, and the decree hath past by me, & I haue made a League with Death, and a Couenant with the Graue, and I shall liue for euer, and my body shall not descend into that bed of darknesse? If not, what true content can bee taken in this life, in any thing wee enioy, which goes not warranted with an houres security, but in the peace of conscience, wherein is true ioy, present, giuen as a taste or earnest of that reall eternall ioy and gladnesse wee shall inherit in the kingdome of heauen to come. Vnmindful, wretched, miserable man, shall the best finde no euasion to escape, and
do

Of the Vanity

doe the worst thinke to bee freed from thence? Shall beauty descend into corruption, and yet will it idolize it selfe in conceit of immortality? will it plaister over that earth with colours like the morning-Sunne, which must bee suddenly transformed into earth, and true earth indeede, and make her bed in the darknesse, more obscure then the clouds of the night. Will not wisdom defend a man? What folly is it then not to have so much wisdom as to make a serious preparation thereunto? can strength, nor magnanimity make no resistance? how suddenly then will weaknesse and infirmity yeeld it selfe? Will not riches defend a man? the rich
man

Of all earthly pleasures.

man in the Gospell answear-
no, for they sooner transport
him thether, whether then we
runne over the liues of the ver-
tuous, and godly, such as with-
stood the temptations of Sathan
and the illusions of the world,
with that most forcible presidēt,
the innumerabilitie of her follo-
wers, which without thought
carries so many head-long to
perdition. Or the state and con-
dition of the most deffolute &
vnrepentant sinners, such as run
through the race of there liues,
in a most carelesse and deffolute
securitie, not regarding there
end, nor the cause of there be-
ing, we see an equall conclusi-
on, and period, and end of there
daves, all bound vp and shac-
kelled together in the same
bundle

Of the Vanity

bundle of corruption, and there resolution so, that the eye of man cannot distinguish in the graue betweene the bones and ashes of the one and the other, betweene *Vashti* the most beautifull Queenes and the blackest *Egyptian* bond-womans that euer was: yet when the Lord both of life & death shall come to iudge both the quicke and the dead, he alone can distinguish, which shall raise vp the one to euerlasting life, and the other to an endlesse death, euer dijing yet neuer ending, and herein let the godly take comfort, who haue not taken there portion and pleasure in this world, that they shall be knowne, and rayfed vp, and distinguished from the wicked, and let them willingly

Of all earthly pleasures.

lingly and ioyfully therefore,
without the least feare inbrace
this messenger of the Lord,
which to their bodies brings
but a quiet sleepe, from the
which they shall be awaked to
ioy. And let the wicked, who
haue cause feare him as their e-
nemie, that is the subduer and
dancer of all flesh & the finisher
of all wordly pleasures, that ta-
kes the earth and ashes of the
most maiesticall composure,
stuffed with ambition and pride,
with thoughts beyond bound,
without warrant, from tram-
pling and wounding the brest
& bosome of there mother, in
scorne and contempt, into the
darke some and solitarie cham-
bers of her wombe, where that
earth, taken out of that earth
that

Of the Vanity

that thought it selfe more then
earth and yet was but earth, be-
comes earth, & lesse then earth,
euen to moates and graines in
confusion. Let vs cast vp our
dayes by *Iacobs* account, & va-
lewethem not to be more, not
to better then he did his few and
euill, as he that truly considers
it, shall most rightly find it true,
for the first that they are few,
what age since there were crea-
tures that liu'd and breathed &
died in it, and howers & yeares
to wast and spend themselves,
to giue it a quantitie and qua-
lity thereof, that might speake
with more probabilitie and
exemplarie experience here-
of then ours, when our yong
men in our streetes, in our
houses, oftentimes part with
there

Of all earthly pleasures.

there health, there life and all within an hower, and others fall downe dead as they trauaile vpon the way, and the latest yeares of our ould men, accomplish not the child-hood of our fore-fathers, with such daily other presidentes of death before our eyes both of vntime-ly youth, and ould age, that might moue vs to looke into ourselues, yet as if we tooke leases of our liues, as wee do of our houses, we incroach and build, & set vp, & pull downe, & alter & repaire & like earth-del- uing-moles, presse & crush our owne bowelles and consciences, to heaue vp little piles of rubbish, and earth, toyle our bodies and beat our braines to ioyne our possessions to-
gether,

Of the Vanity.

gether, dispeopling whole villages that we may be Lordes alone, drawing the earth from the poore that they liue & tread vpon, by exactions, plottes and tyrannies, pulling the bread from out there handes, and the food from out there mouthes, calling our habitations after our owne names, as if we should for euer liue, or our posterities after vs succeed to the worldes end, or world without end; when he that sits in heauen laugheth them to scorne, for he that thinkes to be rich or great without him, in the prophanenes of his heart, *E/ay. 14.* 15. let him know, *Gen. 11.* 7. that the least breath of his mouth shall so batter his seat that the place thereof shall be
no

Of all earthly pleasures.

no more found, and scatter his riches as the dust before the wind, or the chaffe that flies in the ayre, and all there thoughtes & intētions more vaine the vanity it selfe; if we liued *like Adam* without any president of death before our eyes, and the length of our dayes in some measure stretched out like to his, it were some little securitie for presumption to build vpon, but wee that haue sene our thousand, & three-thousand, weekly, & such a dearth of health that the sicke haue bene more then the sound, the dead more then the lyuing, and death hath so layd about in our streetes, and in our houses, that grasle hath growne in the one, and solitarinesse so taken vp the other
that

Of the Vanity

that the sight of a man in either
hath bene more pretious then
the gold of *Ophir*, sometimes
come so neare vs that it hath
puld away the wife from our
owne boosome, children from
our owne loynes, reueld in the
darke of the night, at the noone
of the day, disposed vs of neigh-
bour and friend, neare, and di-
stant far of; spared none from
the child, supported by the hand
for weakenesse, to him that
walkes with the staffe for age;
with such an innumerable and
daily witnesse, in which num-
ber our owne bowelles some-
times a part, the sentence of
God vpon all flesh, as a fore-
runner, and the accomplish-
mēt thereof with such a fierce-
nesse succeeding, all crying
with

Of all earthly pleasures.

with a loud voyce and procla-
ming this proclamation of God
Statutum est omnibus semel mori,
O but may the yong man, or
some not aged say, although
we must once die yet we may
liue many yeares, and therefore
we wil take our pleasures whilst
we may, and when they haue
forsaken vs, when age shall
ceaze vpon vs with her white-
nesse & die our lockes into an-
other coullor, then will we re-
pent vs and thinke of our end.
O but who euer thou art that
thinkes so deceiue not thy selfe
with this vaine procrastinating
folly, but let *Salomons* experien-
ced counsell be the tutor to thy
youth, forget not to remembe
his *Memōto: To remember thy cre-*
ator in the dayes of thy youth before

C

the

Of the Vanity

the euill dayes approach, and the times wherein thou shalt say, I haue no pleasure in them, and beeing a reasonable creature offer not God that indignity that hath made thee both body and soule, giuen thee both health and strength, thy beeing, thy benefites, all that thou hast, as to offer him the huskes and refuse of Sathan. What earthly maister, that but for a few temporall benefites, as in sustayning our yeares of infancye, although all that he could for vs, were but as a grauell stone, in comparison to the whole sea shore of his goodnesse, that would not expect in recompence hereof the abilitye of our best seruice to his employment, which if wee should neglect

Of all earthly pleasures.

neglect him in, and forsake him vnacknowledged so long vntill our youth and strengthes were spent, and old age were crept vpon vs, and wee disabled to helpe our selues, much lesse to stand him in stead, or deserue his former kindnesse, yet then with blusshlesse faces should offer to put our selues vpon him for a second suppertance, that with the acclamation and consent of the earthly masters in the world, would not only turne his face away, but vterly reiect, & for euer cast vs off from his acknowledgement. Is it then iust with vs, and is it not much more iust with God? We are all seruants to him in a thousand duties, he fashioned vs in our mothers wombe, carefully

Of the Vanity

tooke vs out from thence, euer
since protected and preserued
vs, vpon the finger of whose
prouidence we sticke as the sun
in the firmament, and shall wee
from him that hath done so
much for vs, dedicate the ioy &
marrow of our bones to the e-
nemie of our God, our good, &
the welfare of all mankind, to
him that compasseth the earth
seeking whom he may deuour?
shal we I say in our ripeſt iudge-
ment and abilitie of largeſt con-
ſideration make no vſe hereof
but run one with the ſpurre of
the fleſh, and the pricke of the
deuill all the ſun-ſhine of our
dayes in obliuion and forget-
fulneſſe of him we ſhould euer
remember? If we doe the eue-
ning will bring heauineſſe vnto
vs,

Of all earthly pleasures.

vs, which will not indure for a night, and ioy approach in the morning, but a night without end of sorrow and lamentation, whom no day shall euer arise to cleare, and he that hath lost Christ, in a large youth, and run from him many yeares must not thinke that few wil vntread that path againe, and recouer him, but rather that a yeare may so lose him, that many shall not find him againe, though with *Ioseph and Mary* he be sought in sorrowing, Presume not vpon that text of mercy to much: At what time soeuer a sinner, although it be an Oracle of truth & truth it selfe, for if thou refuse the time of grace that is offered thou knowest not whether it wil be offered thee againe, whether

Of the Vanity

thou shalt euer after haue a
time to repent thee of thy sins
from the bottome of thy hart,
that thine owne conscience shal
not disquiet, and the deuill
drive thee to despaire in; so that
thou canst not truly repent, and
late repentance is seldome true
repentance: and besides it stands
not with the Lords honour to
be so often shaken off when he
would lodge with vs: and how
many in these thoughtes haue
perished suddainly, preuented
by death of their expectation &
preparation proposed, & if not-
withstāding all this, that neither
consideration, nor perswasion
can moue vs to be early wise for
our owne good, & the good of
our soules let vs know if we
deferre our repentance to the
last,

Of all earthly pleasures.

last, iudgement shall but iustly requite vs, if eyther death do strangle vs before we speake, or the wrath of God rebound vpon vs when we haue gone out and wept betterly, wept our fill, therfore I say againe, preuent it, lest thou be preuented by it, and frustrated of they expectation cast from the fauour of God, thou be condemned for euer to that lake that burnes with fire & brimstone, the terror and torture thereof as inexplicable as vn-sufferable, which cannot be indured, and yet must be indured without ceasing or determination. By this we are now resolved we must die, either in youth or in age, at one seasō or at another the cannō & decree so direct to all, that no one shall euer find an

Of the Vanity

euafion, the fonne of God him-
felfe hauing taken our nature v-
pon him was not exempted, but
died & was layed in the bowels
of the earth to sweeten it to all
mankind, we know in regard of
our time we haue but a short
time to liue, and that short, not
sweet but full of myfery; we
know that as we liue so we fhall
die, according to that ancient &
true fentence *Qualis vita finis ita,*
vt cecideris ita eris, and as we
die fo fhall we rife to iudge-
ment: we know that our fins of
Omission and Commiffion, of
defire & consent, our thoughtes
and our deedes, fhall be brought
vnto iudgement with vs, & we
muft render an account of our
idle wordes, if fo, no maruell
that the fcripture telleth vs
(when

Of all earthly pleasures.

(when these all in vs, and all in all of vs are let loose at liberty, without any restraint or reckoning) *That many are called, but few are chosen.* And wee know that wee haue broken all thy Commandements, and the breach of the least is eternall damnation. These things considered, and daily and seriously layd to heart, which concernes the well-fare of euery Christian, what cause haue wee but to mourne and sorrow? For what will it profite a man to winne all the world, to enioy all the riches and pleasures thereof, and to loose his owne Soule? And if wee stand vpon pleasure, what pleasure is like vnto this: *To lay up Treasure in Heauen, which the moath shall not*

Of the Vanity

*corrupt, nor theenes breake through
and steale, to walke in the paths
of the Lord all the dayes of
our life, to liue in his feare,
that we may dye in his fauour,
that at the last day wee may
stand with confidence vnshaken,
when the wicked shall
tremble at his pretence, like
Popler in the Forrest. What
are all the pleasures of this
world but Vanity, but vanity,
and vexation of the minde, and
there is no true content vnder the
Sunne: And in their passage,
(which is very sudden) they
leauē a kinde of sting behinde
them: and there besides is more
griefe in a little sorrow, then
content in a great deale of pleasure.
And this is the sowre
reckoning that euer killeth the
sweet*

Of all earthly pleasures.

sweete welcome of all earthly pleasure. And therefore once againe, if wee stand vpon pleasure, what pleasure is like vnto this (and the more pleasant because the more secure) to thinke how sweete that breath that flowes from the lippes of our Saniour, shall bee vnto vs aboue *Myrrh* and *Cassia*: Come you blessed, I was hungry, and you fed mee, I was naked and you clothed mee, inherite the Kingdome of my Father, prepared for you from the beginning. On the other side, the thought of that heauy Sentence, the thought & imagination whereof, like the vpper and the neather Mill-stone, is able to crush and grinde in peeces all the pleasures of the world,
and

Of the Vanity

and the sensuall appetites thereof, and to throw them into the ayre, like Chaffe against the winde, that indanger or bring vs within the compasse thereof. The tenor whereof shall be more grieuous, against whom it is pronounced that day, then all the pleasures of the world, in the fullest sayle, were euer contentiue: *Ite Maledicti*, Goe you cursed, descend to the lake of perdition, you that haue had your portion in this world, *Purple and fine Linnen*, and fared dilitiously euery day, that haue neglected me in my members, in charity and pittie, and in deedes of mercy, that beeing hungry, gaue mee no foode, and beeing naked, gaue mee no rayment. Will this bee the

an-

Of all earthly pleasures.

answere of Christ at that day,
to those that to him in his per-
secuted and afflicted members,
denyed their releefe, when they
therewith plainly euicted excu-
ses, shall craue mercy at his
handes, and shall not obtaine
it. *Si in igne ardebit, qui non de-
dit propria sua, ubi ardebit qui
surripiat aliena. Si sterilitas in ig-
nem mittitur, rapacitas quid me-
rebitur.* All the sonnes and
daughters of men in the world,
from *Adam* the first man of the
race, to the last that shall stand
vpon the earth, shall to their ioy
or grieve receiue one of these
two sentences,

{ *Then*
{ *If*

Let vs all
therfore labour to be partakers
of the best of the blest, and that
we

Of the Vanity

wee may, let vs serue him in
loue: For *Seruire eo regnare est*,
his seruice is perfect freedome.
Let vs obey him in feare: for
*The feare of the Lord is the be-
ginning of wisdom*. Let vs be
acquainted with him in this
world, that wee may not bee
as strangers and aliants to him
in the world to come: Let vs
heare him when hee speaks
vnto vs, and not with our
cares stopped passe by him, like
the deafe Adder, not regar-
ding the *Voyce of the Char-
mer, charme hee neuer so wisely*,
lest the Prophets and Preachers
of the Word, the Law and
the Gospell, our Parents and
Tutors, our owne Conscien-
ces consenting and witnessing
thereunto, send vs vnto the
Iudge.

Of all earthly pleasures.

Iudgement seat of GOD, with
this Inscription written on our
Fore-heads: *Noluerunt incanta-*
ri, they would not be charmed,
they would not bee acquaint-
ted. Let vs not waste our time,
and weigh it not; heape vp
sinne, and feare it not; awake
GODS wrath, and sorrow
not; lye fettered in death, and
struggle not; slippe into the
Graue, and see it not; least
wee perish, and preuent it not.
And let vs not haue lesse re-
gard of our time, then wee
haue of our treasure, which
we sometimes reckon by graine
and weight, that wee reserue
with heede and care, imploy
with diligence and fore-cast,
and let that passe a thousand
times more pretious without
Arith-

Of the Vanity

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with heede and care, imploy
with diligence and fore-cast,
and let that passe a thousand
times more pretious without
Ariti-

Of the Vanity

Arithmetike and Ballance, thought or regard. Let not the flashes of vaine-glory', that flye through the world like lightening, and the subtile plots and policies of our flesh, grounded vpon such weake and tottering foundations of dust and sand, shaken with euery little blaste of aduersity, and the foundation of our hopes here on earth vnder-propped with such slender basses, so quickly weakened and throwne downe, that we leaue the rocke Christ Iesus that wee should build vpon. Let not Honour, Ambition, Preheminence, Titles, and such like, occupy our thoughts, and possesse our bodyes and minds with a wearinesse in longing and pursuing after them, which
being

Of all earthly pleasures.

being attained bring not content, but lie leuell to a thousand discontentes, enuy euer lying at the roote as a canker, to blast what euer good wee expect from thence. Bee wee in authority or subiection, be we rich or poore, bee wee yong or old, of what estate or degree soeuer we bee off, were wee as we could wish, had we all that this earth could yeeld, yet our estates and our desires would neuer keepe a concordant Harmony, For the Sunne as yet, neuer lookt vpon that sonne of man that found not a defect, a faciety, or loathing, in what estate soeuer hee possessest, and desired to see a change. In our yong youth, wee wish for grauity; and age, because
wee

Of the Vanity.

wee want the respect and reuerence that it goes accompanied with, and being attained and cloathed therewith, wee wish that the heat & iollity of youth might againe bee renewed in vs, euer perverting the times, and preuenting the meanes that God hath prefixed, and wearing and wasting our selues soonest, in possessing that wee would inioy longest. In want wee desire riches, perswaded if we inioyed them wee should be contented, these attained, deceiue vs, then wee seeke for honour, and from one steppe thus wee would clime vnto another, to seeke that which is not heere to bee found.

For

Of all earthly pleasures.

*For who did ever yet in honour, wealth,
Or pleasures of the sence contentment find?
Who ever ceas't to wish, when he had helth
Or hauing wisdom was not vex in mind?*

S. I. D.

The way then to ballance
our selues and our desires is, to
fix our whole hope, confidence,
and desire in him, who is the
fountaine of all happinesse and
content, within the compasse of
whose protection, and their fru-
ition wee are no longer then we
walke within the boundes of
his direction, and miserable are
those that wander out of the
armes thereof, & his safeguard,
yet if the Lord should forget
vs, as wee forget him, nay if hee
should not remember vs a thou-
sand times, ere wee remember
him once, and keepe vs in, wee
should

Of the Vanity

Should daily and hourelly wander out and perish, but his mercie is aboue all his workes, and his benefites so generally extended, that the wicked haue their portion therein, as well as the godly, his enemies as well as his friendes, if the Lord should reuenge our iniuries and ingratitude against him. and contempt of his will and commandements, and deale with vs, as wee deale amongst our selues, what would become of vs, but woe and confusion? Let vs therefore learne from him, the patterne of all goodnesse, in some poore measure to bee like vnto our Lord and Maister Christ Iesus. from whence wee deriue our name, and are called *Christi-*

ans

Of all earthly pleasures.

ans, let vs, whose image wee carry stamped by the fingers of his owne hands, bee not onely shadowes but bodies moving after his steppes that is our Head, let vs walke heere, as Embassadours sent from heauen on the Lords message, to giue the sonnes of men a patterne of good life, and imitation, in such humility and sobriety, as our Lord, the true patterne of all goodnesse and piety, hath walked before vs, the printe of whose blessed feete wee daily looke on with our eyes, and consider in our heartes with ioy and comfort, for if wee will be his Disciples, *Wee must take up his crosse and follow him, making it our glory, that wee are the people of his Pasture and*
the

1 *Of the Vanity*

the sheepe of his hands, who although in simplicity grasing on the mountaines, are either fleeced of the Shearer, growne into wooll, or snatched vp by the Butcher, growne into flesh, and the water of affliction be wrung vnto vs out of a full cup, and we bee exposed to the shame of the world, and the windes still beat on our sailes, & our liues bound vp in vexation and sorrow, whilst the *Wicked*, like the *bramble*, in confidence of their shadow, dare challenge to bee Kings ouer the trees of the forrest, *Iudg. 9. 15.* and though they saile calmely, as in the hauen, and their breasts are full of milke, as *Iob* speaketh, *Iob. 2 1. 24* and their bones of marrow, and though with *Dauid* in the 73. Psalme, where-
in

Of all earthly pleasures.

in the property of the wicked is
liuely set forth, How they come
not to *misfortune like other folke,*
neither are they plagued like other
men, their eyes swell with fainesse,
and they do euen what they list: yet
let vs take comfort to our selues
and stay our soules on the anker
of his prouidence, as the same
Prophet did, although in the
consideration of his chastice-
ment, all the *Day long, and enery*
morning, and the prosperity of
the wicked, he himselfe confest
and said, *Pene moti sunt pedes,*
my feete had almost slipt, *Yea*
and I had almost said as they, untill
I went into the Sanctuary of God,
then vnderstood I the end of
these men : Namely, how thou
settest them in slippery places,
and castest them downe and de-
stroyest

Of the Vanity

stroyest them, how suddenly they come to a fearefull end: so when death shall make vs both euen with the earth (here is our comfort) the graue shall bee to vs as a fould till our Sheeheard come, and to them a shambles, till the destroyer of their soules shall haue receiued an endlesse commission to torment them: Therefore they are not the pleasures of this life, neither health, nor wealth, nor liberty: which at the best are but candied wormewood, that delight the tast, but destroy the stomacke, without a true and sanctified vse therein, that makes those happy and blessed that haue them, for if with all the goodly branches of delectation and pleasure they cast, *their tree answered*

Of all earthly pleasures.

swere not with fruite, these
leaves will not protect her from the
fire, And cursed is hee that is
blessed in this world to bee
cursed in the world to come,
yet heere wee haue the elo-
quence of the flesh to perswade
vs, the inticementes of the Di-
uill to allure vs, the company
of the wicked to associate vs,
all these to diuert our course
from whither wee are bound,
and the world with her intice-
ments to traine vs furthest
from what wee seeke, and
the pride of our life to per-
swade vs for trifles to forgoe
the interest wee haue in hea-
uen, and our branched cor-
ruption, euery way ready to
set vs foreward, being Am-
bitious like *Adam*, *Gen. 3. 5.*

D

who

Of the Vanity

who if hee may bee as God,
there is no command can re-
straine him, vaine-glorious like
Esa, *Gen.* 33. 1. who if hee may
haue a traine of men at his heeles
will soone digest the losse of his
birth-right, and so by vsury if
our bagges may thereby bee
made fuller, the word of God
shall not restraine vs from it, if
the sonnes of men shall take the
deuill at his word, as the Son of
God did not, and for the glory
of the world, which hee shall
shew, and cannot giue, shall fall
downe and worship him, if hee
shew honour, preferment, plea-
sure, riches, saying, all these will
I giue thee, though the Minions
and Louers of the world, that
seeke for their heauen vpon
earth, shall be ready to betray
their

Of all earthly pleasures.

their soules , as *Indas* betrayed Christ, with their hayle Maister, shall bee ready to embrace him, to serue him, to serue themselves , yet with the Sonne of God *Math. 16. 20.* after his fasting , bee thou so strong in thy strength as hee was in his weaknesse, to bid him depart and to say him nay : For it is but a bitter recompence to buy the pleasures at so deere a rate, as at the prise of thy soule , in thy euermourning confusion, for a short and fading life, and but the length of a spanne : if thou thinke it more, take the counters into thy hand, and see what reckoning thou canst make of it, what is past grieueth thee with the remembrance thereof because so much of thy time is

Of the Vanity

spent, what is present burtheneth thee with the waight thereof, because in sweate and sorrow, study, and trauel, thou dost wast thy time; what is to come troubleth thee with the vncertainty of it, least the graue do swallow thee before thou see it: yea make thy account as as thou oughtest, and thou shalt finde it *swifter then the Weauers shuttle*, Iob. 7. 6. and *speedier then a post on the wings of the winde*: Iob. 9. 25. Then in consideration of this, and whatsoeuer hath bene spoken to the vncloathing of our nakednes, and humbling vs before God, to the pulling off of our roabes of leuity and lightnesse, and the preparing our bodies to the graue, and our soules to this insuing exercise, whether

Of all earthly pleasures.

whether (to the daunting of all flesh) all must come; and the houre may bee neere, but it cannot bee farre off, and howsoever wee forget it, it will bee sure to remember vs, and therefore let vs know that here as Pilgrimes and strangers *wee wander, hauing no abiding Citty, but wee seeke for one to come,* but wee must not seek to find it here, nor suffer the vaine applause of the world, and the vainer conceit of our selues, to make vs forget where we liue, what we are of our selues being but as a tree turned vpwards, hauing no sap from the earth, but refreshed and moistened with the dew of heauen, let vs so husband our iourney that wee misse not the Citty we seek for, let vs so runne our race

Of the Vanity

that we obtaine the victory and
reward we runne for, and there-
fore if thou expect in thy la-
bour blessing, in thy peace con-
tinuance, in affliction comfort,
in thy death triumph, in thy
iudgement ioy, respect in thy
life sobriety, in thy calling ho-
nesty, in thy pleasures iudge-
ment, in thy sorrowes mercy, in
thy life religion: For if God bee
not with thee to direct thee,
that thou stray not, to correct
thee that thou presume not, to
sustaine thee that thou famish
not, to pardon thee that thou
despaire not, to support thee
that thou stumble not, to
strengthen thee that thou fall
not, and to sanctifie thee that
thou sinne not, and to glorifie
thee that thou perish not. If the
Lord

Of all earthly pleasures.

Lord throughout the whole course of thy life, and in thy death, bee not present and powerfull to thee, thou faintest in the one, and failest in the other, and desperation inuironeth thee on euery side, for where the Lord keepeth not watch, or turneth away his face, all the miseries in the world lay their sledge, therefore to him let vs day and night send vp our supplications and prayers, without ceasing, like incense into the aire, to continue what we haue, and giue vs what wee want, to support vs by his grace, to direct vs by his Spirit, and so lead vs through this exemplary world of sinne and wickednes, with our eys so looking forward fixed on him that wee let not

Of the Vanity

temptations in at their win-
dowes, so captiuating our de-
sires vnto his will, that with
Lot wee may bee righteous, in a
Citty, in a world of vncleanesse,
that so wee may saue our soules
at the last (though wee loose all
the pleasures in the world be-
sides) the losse whereof would
more reioyce Sathan, then hee
sorroweth for the damna-
tion of his owne, which
grant Lord for thy
mercies sake,

Amen.

Of



Of the Force, the
vse and necessity
of Prayer.



Ince all the dayes and
howers of the life of
man, the consumers of
the world & the mea-
surers of time it selfe are the sub-
iects & succeeders of the Lords
owne handes, and by him only
lent to thy vse, be not thou then
so vnnaturall against the Lord
the owner thereof and against
thine owne good as not some-
times to lend him some of his

Of the force, the vse

owne howersto his seruice for
thine owne good; Amongst the
many perturbations and trou-
bles of this life, as sickenes, im-
prisonment, losse of frendes,
vexation of spirit, wrought by
the bretheren, with vs of the
same inheritance, in the por-
tion of the same infirmitie,
from the loynes of our first
parent *Adam*, The world in
Rebellion offering diuers as-
sautes against the peace and
tranquility of her children,
and nothing to be found vn-
der the sunne but *Vanity and
vexation of Spirit*. The vnrulye
passions, and affections, of our
owne nature, and the head-
strong lustes of the flesh, and
the concupiscence thereof e-
uer at enmity with the spirit,
euer

And necessity of Prayer.

euerradye to intangle vs in
thesnares of sinne and death,
our pronenes vnto euill, and
our backwardnesse vnto good,
The *Many* that are called and
the *few* that are chosen, the
certainty of our death, the
vncertainty of the time when,
or the manner how, the fear-
full account that must be ren-
dered vnto thee at the day of
thy appearing in Maiestie and
power, to iudge both the li-
uing, and those that are de-
parted; the consideration where-
of in the hart of a Chrtistian
toucht with the least finger
of his grace that can heale
all our infirmities, will call
him aside into his retired
cloffet or chamber, where he
may not only find ease for his
body,

Of the force, the use

body, but ease also for his soule and spirit within him, by calling to mind the promises of God, the largenesse of his loue, the extention of his fauour, the inheritance layed vp, the kingdome prepared from the beginning, the peace and rest euerlasting, which no distraction, tumult, nor vexation shall annoy, which by the ouer-eager pursuit of our affections, and loue to this world, which is but a sea subiect to all passions, and *Mare amarum*, a bitter sea with all kind of myserie, we may lose (if we take not heed) And being so with-drawne with most prostrat humylitie and obedience, we may sacrifice the good thoughts of the spirit,

And necessity of Prayer.

spirit, and send vp prayers like the smoke of incense into the ayre, laying our mouthes to the eares of that wisdome that knoweth our wantes better then we vnderstand them ourselues, be we new so afflicted, before we vtter them, going vnto him that calles, come vnto me all you that trauell and are heauen loaden and I will refresh you, To him therefore let vs goe, to him let vs send vp these trusty embassadours our *Prayers*, *Prayer* the sweet cesterne and conduite of grace, by the which all the benefits and guiftes in that heauenly treasure-house, are continued, reserued and renewed vnto vs. *Prayer* the keye that opens where no man shuts, and shuttes

Of the force, the vse

shuttes where no man can open, that enters where no man hath passage, and returnes where no man can hinder. *Prayer* the life of the soule, when being perplexed with such grieve of hart, as neyther *Wine* nor *strong drinke*, according to the aduise of *Salomon*, can comfort her misery, hauing no word to speake, nor comfort to apply, when it is day wishing for nightes approach, and when it is night saying to her selfe, when shall it be morning? how euer the season no comfort succeeding neither by light nor darke-nesse, nor in any worldly felicitye, wishing as often as shee openeth her lips, and draweth in breath into her no-
strils

And necessity of Prayer.

strils; if God were as hasty
to fulfill as she to desire: *O that*
thou wouldest hide me in the
grave, and keepe mee secret un-
till thy wrath were past, Job.
14. yet then, euen then, she
assumeth the winges of a doue,
the motion and agility of the
spirit of God, she flyeth by
the strength of her *Prayers*
into the bosome of Gods
mercy, and there like the
arke vpon the mountaines of
Armenia is at rest, *Therefore*
if any be afflicted, let him pray, let
vs not presume in the height of
our prosperity with *Dauid*,
to say as hee did: I shall *neuer*
be remoued: thou Lord of thy
goodnesse hast made my bill so
strong, least with him we sud-
dainly shall see a change, *Thou*
d'ddest

Of the force, the vse

*diddest but hide thy face and I
was sore troubled, then cryed I vn-
to the Lord and prayed vnto
my God saying: what profit
is there in my blood. Psal. 20.*
therefore let him that standes
take good heed that he doe not
fall, let vs put our confidence
in the Lord our God, and pray
vnto him, and to none other;
neither let vs presume vpon our
selues, nor any earthly meanes
beside, for her was neuer con-
templation, exercise or any
kinde study in the world so
acceptable to the maiestie of
God, so gracious in his sight,
so linked and true a friend to
him that makes vse of it as
prayer is. It waketh in the
night season, it restes not in
the day, it forsaketh vs not by
land

And necessity of Prayer.

land nor by sea, in health nor in
sicknesse, in prosperity nor in
aduersity, in weale nor in woe,
liuing nor dying, it is our
last friend, and most indissol-
uble companion. Let vs there-
fore loue it, and therefore let
vs vse it. There was neuer name
in heauen or earth so worthy
to bee called vpon, so might-
ty for deliuerance, so puissant
for protection, so gainfull for
successe, so compendious to
abridge vnnecessary labours,
as the name of I E H O V A H,
our most mercifull Father, and
the image of his countenance,
Iesus Christ. Therefore to
the Lord, there was neuer San-
ctuary so free for Transges-
sors, in the strongest priuiledge
neuer such safety, neuer holes
in

Of the force, the vse

in the rocke so open for the
doves of the field, the armes
of any mother so open to her
childe, as the bowels of Gods
compassion to all faithfull belee-
uers. Therefore to him, and
therefore faithfully, and in that
method, fitnessse, and propriety
as *Thomas*, hauing the object of
his prayer before his eyes, euen
Christ Iesus, my *Lord, and my*
God. There was neuer creature
liuing vnder the line of the Sun,
that saw not affliction in his
dayes; neuer was there any to
whom affliction was not grie-
uous and irke-some: yet neuer
was there affliction so great, but
it hath beene vnder the corre-
ction of the Lord, whose hand
hath beene able to maister it.
Therefore to euery affliction, as
they

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they come in seuerall kindes, for our seuerall sins and transgressions, so our prayers must bee seuerall, and framed, and fitted thereunto, and powred forth both with wisdom and zeale, that they come not harshly, vndigested to those eares that can both sift and try the one and the other, the delicacie and tendernesse whereof must bee wisely intreated, and the fauour of his countenance carefully sought: after the example of him that knew in his soule, that a faint and dissembled prayer would returne empty into the bosome of him that sent it vp; *But a broken and contrite spirit the Lord would not despise*, neuer sent vp his petitions but with the deepest affection, and zeale of his minde,

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minde, with the most sincere integrity, and meditated zeale that might be: for *Euery night washt he his bed, and watered his Couch with teares*, the bloud of the soule, and the wine of Angels, the pretious and significant pearles of contrition, that preuaile without words, and effect where words faile. And therefore feruently after his example, that thou mayst haue the force of two tongues in thy suit, the better to speed: And to auoyd the malediction which thou mayst else receiue in stead of a blessing: for *curſed is he that doth the worke of the Lord negligently*. And as we may learn precepts, and draw many excellent examples from the lines of the heathē Philosophers & writers,
so

Of the force, the use

so here to this wee may learne a zeale in our prayers, euen of those *wodden Priests*, K. I. 18. of whom it is written: *that they called vpon the name of Baal frō morning to noone*, and when they had no answer, they cryed aloud; nay they cut themselues with kniues till the blood flowed: so they prayed not onely in *teares*, but in *blood*: and shall not wee, the children of the light, bee as zealous in our generation? And frō the agony & zeale of the son of *Righteousnesse*, that in the daies of his flesh offered vp prayers & supplications *with strong cryes & teares to him that was able to helpe him*; learne to adresse our selues in our necessities, of whom the *Gospel* further declares, not only that he kneced at the naming of whose

Of the force, the vse

whose name all knees haue bowed both in heauen & earth, and vnder the earth, but that he fell vpon the ground, the foot-stoole of his owne maiesty, and lay vpon that face that neuer Angell beheld without reuerence: and when he had prayed before, hee prayed more earnestly, as the Scriptures record, hee once prayed and departed, and a second time, and yet a third time departed, and departed euermore vsing the same petitions, his prayer ascending by degrees, like incense and perfume, and not onely his lippes went, but his agony and contention within was so great, that an Angell was sent from heauen to comfort him, and with the trouble of his soule,

sweat

And necessity of Prayer.

*sweat like droppes of bloud, trickling
downe to the ground.* Let vs not
therefore offer vp this sacrifice,
but remēber this blessed exam-
ple of this our blessed sauiour, in
our imitation, that they may be
blessed in their speed, and we in
their successe, and not to vtter
them remisse and carelesse, as if
our spirites and tongues were
strangers, ignorant of eithers
purpose, the lippes babling
without, the heart no compun-
ction within, honouring God
with our mouthes, but our spi-
rits farre from him, our hearts
not bleeding, whose droppes
should be heard and pittied: our
Altar without fire, prayer with-
out heat, words without inten-
tion, supliancy of the body,
without the harmony and con-
sent

Of the force, the vse

sent of the inward man. And as they must bee zealous, so directed to him alone: for neither to Angels nor Saints, Mediators or Friends, one or other, greater or lesser, in heauen or in earth, they are not due, are not to be offered, but to the eares of him and his annoynted, after the example of so many, both ancient & righteous Patriarks, Prophets, Iudges, Kings, recorded in the booke of God, and in an hundred and fiftie *Psalmes*, a hundred whereof, at the least, are prayers and supplications, and in all the deuout requests that the Apostles, of Christ, and other his Disciples sent into heauen to him alone, and his blessed Sonne our Sauiour, without intercession or request

And necessity of Prayer.

quest to any other : And by the example of that Kingly Prophet in the 86. *Psalme* : *Bow downe thine eare vnto mee, I am poore and needy, my distresse requireth thy helpe. Bee mercifull vnto mee, O. Lord, I cry vnto thee continually: Reioyce the soule of thy seruant : for vnto thee O Lord, doe I lift my Soule. VVhom haue I in Heauen but thee? and in earth that I desire in comparison of thee? But it is good for mee to hold mee fast by God, to put my trust in the Lord God, &c. Psalm.*

73. And to whom wee must not onely pray with zeale and desire, but with fitnesse and congruity, and application vnto our seuerall necessities : as for the generall blessings and benefites of God, there must bee

E gene-

Of the force, the vse

generall thanksgiuings for sinnes
in generall, generall confessions,
ancient and visuall formes
of prayer, for ancient and visuall
occurrences, we may take vn-
to vs words, as the Prophet
Hosea speaketh, and say vn-
to the Lord at all times, Take
away all iniquity, and receiue
vs graciously: so will we render
the calues of our lippes. But as
the diuersity of our sinnes, our
newnesse, and strangenesse, and
abominations therein, shall pull
from the Iudgement seate of
God, new and varied, and di-
uersity of punishments, and
iudgements therefore: so wee
must accordingly vary our
prayers, and speake in the lan-
guage of their necessity. In
time of plague or infection.
sicknesse

And necessity of Prayer.

sicknesse and mortality, our prayers must bee to God, that hee would stay and sheath vp the sword in the hand of his deuouring Angell, that on euery side strikes downe to the graue, emptying houses and streetes to fill vp Church-yardes, and vaults, making them a methridate, or preseruatue against the Contagion and danger thereof (which indeed is the so-uerainest restoratiue vnder heauen, to make sound againe what sinne hath hurt and wounded) acknowledging with a sorrow from our hearts, that our sinnes haue procured it, and the hand of GOD most iustly inflicteth it therefore, acknowledging the original cause thereof to proceede more our

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of our owne corruption and nature, then the aire or any other secondary cause, beseeching his maiestie, as *Phinees* did, that the plague may cease, and that hee will visite no longer with that kinde of iudgement. If a barrenesse possesse the land, leanness, and scarfity, and famine dwell vpon her borders, so that the Children thereof cry for bread, and swoone as they go in the strectes for food, we must pray in another stile, that the Lord will vouchsafe to heare the Heauens againe, that the Heauens may heare the Earth, the Earth the Corne, and Vine, and Oyle: And these *Israell* and all other his distressed people, *Hosca 2*, and that hee will visite no longer with this kinde of iudgement.

If

And necessity of Prayer.

If the enemy shall threaten our Land, to inuade our Territories, to make a deuastation, spoyle, and hauocke of all that wee haue, that may fall in his way, saying : *Come, wee will deuoure, wee will deuoure, the name of Syon shall bee no more had in remembrance, iocl. 2.* Wee must addresse our petitions to the Lord in another key and forme of Supplication : *Spare thy people, O Lord, and giue not thy heritage to reproach, that the Heathen shall rule over them. VVherefore should they say amongst thy people : VVhere is now their GOD? O cease to visite thy seruant with this kind: of iudgement.* If the cloudes yeeld not their moisture vpon our fruites vpon earth, so that the labour of

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our handes, and the fat of our
fieldes perish through sterility
and drought. Still as the *Plagues*
are new, so let vs come be-
fore him with new *Complaints*,
new *Songs*, new *Intercessions*
and *Obsecrations*, meekly *Knee-*
ling before the Lord our ma-
ker, lowly prostrate at the foot-
stoole of his mercy, that these
iudgements may bee diuerted
and turned away from vs.
Thus did that great patterne
of wisdom and experience,
Salomon, whose foote-steppes
are worthy our imitation, be-
seeching the Lord, that when
the people should pray vnto
him, according to their seuerall
necessities, whether afflicted
with the assault of their ene-
my, or with want or superfluity
of

Necessity of Prayer.

of raine, with pestilence, famine,
or mill-dew, captiuitie, or any
other affliction, either in body
or in minde, he would then in
heauen heare their complaints
vpon earth, and bee mercifull
vnto them. And as our pray-
ers will not ascend vnlesse faith
and deuotion beare them vp,
nor will speede vnlesse they
ysue from a heart that vowes
an vnfeined repentance: which
that wee may the more effe-
ctually doe, wee must call to
minde our finnes and transgres-
sions, that haue procured those
iudgements, that wee may re-
pent, and wash them from vs,
that God may heare vs, and
haue mercy vpon vs. But this
Repentance, that here is meant, is
more bitter then many imagine:

Of the force, the vse

For as concerning Repentance, euery sorrow is not repentance, for then should worldlings repent. Some thinke euery confession to bee repentance, then had *Pharaoh* and *Saul* repented. Others imagine euery weeping repentance, which is not, for then had *Eſau* repented. Others take euery little humiliation repentance, but mistaking, for then had *Achab* repented. Others, that euery good word, & promise is repentance: if that were so, the should sicke men repent. Some thinke to cry God mercy is repētance, then should euery foole repent. But true repentance indeede, and such as is here meant, is more then the hanging downe the head like a Bull-rush, or to wring

And necessity of Prayer.

wring out a teare, to sob out a sigh, to weare sackcloth or haire-cloth, or onely with a verball sound and pronuntiation of the lippes, without the priuity of the heart within, to cry, *Lord haue mercy on mee*, and so cease, but it is the scourging, renting, wracking, and launcing of the very soule, and a downe right showre of teares from a *broken and bleeding heart*, and a filling of the ruines with exceeding bitterness of sorrow and anguish for sinne committed, And to this schoole of sharpenesse, but sweetnesse, of paine but of pleasure, let no man thinke it too earely to go, too earely to beginne, ô go to it in thy youth, and let *Salomon* bee thy Tutor: *Remember thy Creator in the daies*

Of the force, the vse

of thy youth, let it be often recited that it may be once remembered. Nor no man thinke it to late, least he omit and loose that which he might otherwise haue gained : For at what time soeuer a sinner shall repent him of his wickednesse from the bottome of his heart, the Lord will forgive and forget it, and his sins shall vanish from his sight and presence, as the dew before the Sun, O heauen before heauen ! ô heauen vpon earth, and the contrary perswasions on the other part, ô hell before hell, ô hell vpon earth, and damnation before the time; I say againe, if hee repent of his wickednesse, it is not the misery of this wretched life, nor terror of conscience, nor malice of foes, let them

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them be men or deuils, let them
bee seuen in one, a legion in a-
nother, all the Principalities and
Powers of darkenesse in the
third, that shall hinder the as-
cension, and blessing of his
prayer, that shall hinder the for-
giuenesse of his siene, for ne-
uer was the shadow more faith-
full to the body, then a blessed
forgiuenesse to a faithfull re-
pentance, on the one side, then
good successe hath bene to a
feruent prayer; on the other side,
zealously conceined in the brest
and powerfully vttered by the
voyce of the tongue and the
spirit; *I cried in my affliction un-
to the Lord and hee heard mee,*
but this successe, as formerly in-
structed, must not bee looked
for if it want these necessary
aduuntes

Of the force, the vse

adiunctes, these vndenayed, vndelayed assistantes, that blesse the company wherein they come, and speed the suite wherein they are Sollicitors and Plaintiffes, that beate not the aire with sounds, that arise from the hollow and emptinesse of them, like brookes that roare and make a noyse, but shew their empty bottomes, that containe nothing but grauell and filthines within them, like the dissolute and fashionable prayers of vs and our times, both at home and abroad, in chamber & Church, who like hipocrites or Gentiles vtter a forme of words rather of custome then of zeale, as the Parrat of *Afcanie* recited the Creed, flattering God with our tongues, but dissembling with

And necessity of Prayer.

with him in our hearts, & with-
all so full of toyes and fanfies for
want of faith and reuerence that
when wee haue prayed wee had
need to pray againe, that hee
would forgiue our sinnes in our
prayers, because we thinke least
of him, when we pray vnto him;
Neuer remembring the Maiesty
of his Person to whom wee
speake, nor the excellency of the
worke wee take in hand, neuer
rowing vp our spirits with the
thoughts therof, or if we stirre
thē vp then to pray, leauing thē
again as Christ his Disciples
before we haue thoroughly awa-
ked thē, as if the offering of the
halt and the lame body without
soule, or soule without deuotiō,
sound of our lips without the
thought of our heart, one part of

our

Of the force, the vse

our selues without the other, or the whole without a whole, intention without clamor, & crying aloud could please him, The prayers of *Dauid* we may reade were not thus cast off at ran- dome in the 55 Psalm, saith he, *I moune in my prayers and make a noyse, euening, and morning, and noone, will I pray and make a noyse.* and in the 38 Psalm, *be- fore I rore for the very griefe of mine heart, Lord my whole desire is before thee, and my sighing is not hid from thee, Cor meum palpi- tat, my leggs are in trauell, run- neth to and fro, I haue no rest, no quietnesse within mee:* Such were the pangues and prickings of *Iobs* heart, *Iob.* chapter 3. *My groanings commeth forth be- fore I eate, & effundantur velut*
aqua

And necessity of Prayer.

aqua rugitus mei, And my roarings are powred forth, and waue like waters, not groning, nor crying, but plaine roarings, with a continuall in-undation, *Velut unda, impellitur unda*, as one waue dasheth forth another, now when the soule is thus prepared to speake, the eares of the Lord are euer open to heare, these are wonderfull passions, the hungry Lyon in the desert opprest with extremity of suffering and want, neuer rored so much for his prey, nor the hart *braying after the water-brookes*, as the goodnesse of the Lord, in the soule of the faithfull after him, The mighty Lord of heauen and earth blessed and hallowed bee whose name for euer, in earth as it is
in

Of the force, the vse

in heauen, and blessed are those that are in loue with his goodnesse, and trace nearest vnto his steppes, to giue vs heere another example hath beene feruent, and euen roared in his supplications as wee reade for *Lazarus* and *Martha* and others whom hee loued, and afterwards in his owne cause, when his soule was hedged in, and inuironed round about with vexation, euen vnto death and anguish, and sorrow incompast him on euery side, as also then in his greatest agony, when hee cryed with a great voyce, not for perticular persons, as before hee wept, but vndergoing the burthen and punishment of all the sinnes and sinners in the world, *My God my God*

And necessity of Prayer.

*God why hast thou forsaken me
and crying againe with a great
voyce graue up the ghost :therefore
that blessed Apostles mentio-
ning the dayes of his humanity
and the exercise of his sacred
life and fruit of his lips and the
passions of his spirit thought it
not enough to giue notice to
the world that he prayed to his
father, that he prayed with tea-
res which distilled downe his
blessed cheekes and watered
the ground, nor of a crye alone
weakely sent out, but of a vehe-
ment and strong crye which if
heauen were brasle were able to
peare through it and find way
into the sanctuary, into the ea-
res of the almighty & such a pra-
yer as it ascēds lightly vp, borne
vpō the wings of faith so it euer
comes*

Of the force, the use

comes laden heauily downe
with a blessing on the head of
him that first gaue it flight, thus
then this lanthorne of our di-
rection, and composition of hu-
mility and goodnesse, this glo-
rious & neuer enough admired
Lord of life, who prest and op-
prest with the waight and bur-
then thereof groined vnder the
affliction of our sins, in a most
perfect forme of exact obedi-
ence with his bleeding teares
for them, for vs, shewed vs the
right forme of faithfull suppli-
cations for our selues, biddeth
vs be importunate and feruent
in our prayers that they may
wrestle with God and over-
come him: Was he thus greued
for vs, and shall not we greiue
for our selues? groined hee vnder
the

And necessity of Prayer.

the waight of our deservings of
no infirmity in himsele but in
compassion and pittie towards
vs?whom we continually greue
and no way so much as in com-
mitting of sinne and drinking
it downe the throte with gredi-
nesse and appetite as *Behemoth*,
drinketh downe Iordan, with-
out sence, or sorrow, or greife
for the same, the consideration
whereof and what it may pro-
cure vs hereafter biddeth vs
be importunate and feruent in
our prayers to preuent it before
the dreadfull Maiesty of the
omnipotent Lord of heauen,
and earth, whom we stand be-
fore, the royalty of his nature,
sublimitie of his place, domi-
nion ouer men and Angels, that
boweth the heauens and styeth
vpon

Of the force, the use

vpōn the wings of the wind
who with the breath of his no-
strils is able to destroy our
both bodies and soules, change
the world and the beauty there-
of into a chaos and heap of con-
fusion, turne the sunne into
darkenesse and the moone in-
to blood and alter the proper-
tie and being of all the creatu-
res in the world at the twinc-
king of an eye, considering
what we are that speake, that
offer the Calues of our lips and
the fruits of our repētāce, poore
naked, impotent, vnworthy
wretches *dānatos antequā natos*,
all these considerations & many
more bid vs be importunate &
seruent in our prayers, the sur-
uay & consideration of our
wretchednes & mortality, our
nakednesse

And necessity of Prayer.

nakednesse in all good workes that it may make vs ashamed as it did our first parēts when they hid themselues from the presence of their God, & as *Miriam* of her leprosie altogether abashed & astonied, after mortality exceedingly mortal, the view of our sins exceedingly sinfull, the number, the waight, the danger therof, that hange about our necks like millstones that we are not able, are not worthy, to cast vp our eyes to heauen and after our sins, our misery exceedingly miserable that the Prophet of God was astonied to see either man or the son of man so kindly visited, biddeth vs be feruent in our prayers, lastly the successe we expect, vnlesse we call in question or doubt of the promises

Of the force, the vse

promises of God which are *Yea* and *Amen*, and more stable then the pillers of the earth, or the base of the surest foundation, except we will cast our graine into the earth and expect no harvest, plant vines and not drinke the wine thereof, powre out our plaintes and petitions, and thinke that God eyther heareth not, or regardeth not at all, or will not grant as farre as is expedient for our good, which if we shall do the contrary vpon the truth & security of his warrant, there is another motiue for feruency in our prayers; lastly the pretious smile of the fauour of his countenance which must be carefully sought for our owne benefite, and all these respects and considerations

And Necessity of Prayer.

tions thereunto tending, doe
crye vnto vs to crye vnto him,
to be feruent in our prayers, for
we must not thinke that the
noyse of our lips, as the ringing
of basons, meere soundes and
voices that wake and flye vp
whilst the inward man doth
slumber and keepe downe pro-
cure vs audience at the handes
of God, *Valentiores enim voces*
apud Secretissimas dei aures non
faciunt verba sed desideria, the
strongest and most effectuell
speech in the secret eares of God
proceedeth not from werdes
but from intention, he that hea-
reth without eares can inter-
pret our prayers without our
tongues, he that made both the
one and the other knowes the
language of both a like, he that
saw

Of the force, the use

saw & fanſied *Nathaniell* vnder the figtree before he was called: ſaw and ſanctified *Iohn Baptiſt* in his mothers wombe before he came forth, and hard the hart of *Zachens* before his conuerſion, ſeeth and bleſſeth our prayers feruently conceyued and ſowne in the root of our conſciences before they ſpring forth, but if they are only verbal and vocal ſoundes, without wringing any drop of contrition from the conſcience, blood from the ſpirit, they may beat the ayre with empty ſoundes, but the eares of the almighty ſhall they not enter, but their want of deuotion ſhall be anſweared by him as the prayers of thoſe idolaters in *Ezechiel. 8. Though they cry in mine eares with a loud voyce*

yet

And necessity of Prayer.

yet will I not heare them, therefore enter not hereunto vnworthely, presume not to speake with God but with due respect and reuerence of his maiestie to whom thou speakest, stirre vp both thy tongue and thy spirit that they may ioyne hand in hand the sooner to preuayle, and if thou hast oftentimes powred out thy petitions and plaintes to God and hast not preuayled, yet be not discouraged thereby, go on still in thy sute, importune him more and more, weary his patient eares with thy clamors and thou shalt at last obtaine although peraduenture not in the same manner thou desirest yet in that which he sees more conuenient for thee, be of Iobs mind though he

F

kill

Of the force, the use

kill mee yet will I trust in him,
though he denie thee yet des-
payre not in him; how long did
the holy Patriarkes and Pro-
phets expect the fullfilling of
there Prophecies, yet in the ful-
nesse of time they were fulfilled:
heaven and earth shall passe but
not one title of his word shall
fall to the ground; and therefore
I say againe and againe, when
thou hast ended thy suite, begin
it a new, repeat it and recite it,
ingeminate it and dwel vpon it,
& be not beaten by any distrust
or temptation from thy hould,
learne adherence to thy suite
from the mariners constancy, *we*
besech thee o Lord, wee besech thee,
set thy hart truly a worke and it
will find this theame to thinke
on, for where the affection is
fastened

And necessity of Prayer.

fastened the tongue is easie and willing to dwell thereupon, *O Absolon, o my sonne Absolon, o Absolon my sonne, my sonne*, was the mourning of *Dauid*, when he heard of the death of *Absolon*, and as if his affection had only dwelt vpon the name and memory of his sonne, & his tongue had forgotten to pronounce all other speech saue only *Absolon*, It manifesteth likewayes what loue our Saviour bore towards that holy Citty, in that he ingeminated and repeated his sorrows ouer and ouer it, *O Ierusalem Ierusalem*, if I forget *Ierusalem* let my right hand forget her cunning, so must our affections be in loue with him and his blessed name more then son, or Citty, or any worldly delight

Of the force, the vse

that it may be euer meditating
in our hartes & walking on our
tongues, my God, & my Lord;
and the more we are held off the
nearer let vs presse, let vs attend
his leasure and pleasure, with
patience, without distrust, with-
out wearines, the longer *Abra-
ham* talked with God the more
he preuayled he brought him
from the whole number to fiftie
and from fiftie to tenne be-
fore he gaue him ouer: *Behould
I haue begunne to speake vnto my
Lord and am but dust and ashes, let
not my Lord be angry and I will
speake againe, and semel and ite-
rum, once more I haue begunne,
and againe I will speake and let not
my Lord be offended, and so far
was God from it that he gaue
him both a patient care and a
gratious*

And necessity of Prayer.

gratious answere in that his most importunate request. *If ten be found there I will not destroy it,* consider and behold herin the force of prayer from the tongue of a righteous man that it so far was powerfull with God that if in the whole Citty, a Citty so exceedingly sinfull that the crye thereof ascended vp into heauen, & they entred into the *Sanctum Sanctorum* euen into the cares of the holy of holiest with such continuall loudnes and clamor that they gaue him no rest, yet notwithstanding in his wrath and resolution of there ouerthrow, and his determinate decree past therupon, in that populous and sinfull Citty if there had bene but ten righteous persons to haue stood vp betwixt

Of the force, the vse

his wrath his iudgements
and there sins, for there sakes it
had not bene destroy'd, It plea-
seth the eares of his maiestie
rightwell to be longer intrea-
ted, whose blessed condition &
nature is neuer so truly leuelled
at as when we perswade our-
selues our importunacy therein
can neuer be burdensome vnto
him, as he that hath twise and
ten-times together ingemina-
ted and recited ouer and repea-
ted againe the riches of his mer-
cy, as Ex: 34. *The Lord, the Lord*
is mercifull, gracious, slow to anger
abundant in goodnesse, & truth, re-
seruing mercy for thousands, for-
giving iniquity and sins and trans-
gressions: what did he meane
thereby but that twise and ten-
times together we should in-
geminare,

And necessity of Prayer.

geminatē, recite and repeat o-
uer againe our requestes and
petitions, and crye for his mer-
cy, and then though he seeme
deafe for a while vnto our peti-
tions and make as though he
heard them not, yet through our
importunity at last we shall get
him to confesse an Audience, &
if our wordes and prayers alone
will not preuaile let vs then
ioyne therto our teares that
God may say to vs as he sayd to
Ezekiah, I haue seene thy teares, for
they are such powerfull Embas-
sadors that they can no sooner
appeare but the eye & compassi-
on of God is vpon them, yea
Dauid saith that God hath heard
the voyce of his weeping, and
teares are waightie wordes,
texts that containe in thē large

Of the force, the vse

commentaries: for in the eares
of God a vehement desire is a
strong crye, a remisse and care-
lesse intention, a silent and still
voyce, a teare in sorrow for our
sins, that with the *Publican*
cryes, *Lord be mercifull vnto mee a*
sinner shall be more iustified and
acceptable to God then all the Pha-
risiticall brags and ostentation of
our worthines we can make,
therefore glorifie God with thy
body and thy spirit and all the
facultes of both as is most meet
and requisite, for all are his: lift
vp thy soule with *David*, lift vp
thyne handes also with *Moses*;
thine eyes with *S. Peter*, and thy
voyce with *Deborah*: and thus
seeking you shall finde, thus knoc-
king it shall be opened vnto you,
giue but thy prayer a voyce to
aske

And necessity of Prayer.

aske with, for it must not bee dumbe and silent, giue it an eye to seeke with, for it must not be blind and carelesse, giue it an hand to knocke with, for it must not feare to molest & disquiet, and not only the doores but all the treasures and iewelless of the kingdome of heauen shall be open vnto you, whither and to which our blessed Sauour himselfe inuites vs, *come vnto me, all you that labor & are laden.* O loue without example ! where the king himselfe commandeth our appearance who shall keepe vs backe? where he commands, *open yee gates of righteousness and bee yee opened yee euerlasting doores,* who shall oppose them against vs? what need we heare of mediators, intercessors or friends,

And necessity of Prayer.

where he himselfe hath giuen his voyce, & calles vs to himselfe alone, and yet though the francknes of his loue hath giuen vs this acceffe, let vs not come vnto him with the lesse respect or reuerence (which doth deserue the more in a far greater degree, that notwithstanding his omnipotency & state that sits in glory at the right hand of his father, & we poore wormes creeping vpon the footstole of his earth that he will vouchsafe we should speake vnto him as it were face to face, powre out our petitions with our owne voyces into his most sacred eares) then to an earthly king : we all know by daily experience the kings of the earth keepe theselues within strict watch & wary regard,
and

Of the force, the vse

and there persons are full of maiesty & terror, & not spoken vnto but with difficulty & friendship, beside the infinit distraction of suites & busines more then the cares of any mortal man can receiue, driue them of necessity to the deputation of subordinate ministers, whose breath is in there nostrilles, & whose life is the life of there country & there people with whom they liue, & therefore requisite that wary regard & attendance should dwell about there persons, but in God who rideth vpon the Cherubins & maketh his enimies his footstoole, there is neither danger in his person, nor defect in his hearing, for he that planted the eare doth he not heare? he that standeth & knocketh at our doores
and

Of the force, the use

& calleth for entrance when we knock at his, wil he not grāt entrance. In earthly courts, amongst which we liue, we may haue many impediments, few that will hardly fauour vs, but many that may hinder vs, before we cā deliuer our message. But at these heauēly gates, at which we must alwaies call, the Lord is porter alone, for when the friend knocked in the parable of *Luke* at midnight, the heauiest & deadeist hower of the night, who was nearest the gate first awoke if he slept at all & first answered *O quam dūre uult!* O how willing is he to grant, that is so willing to be disquieted, how glad to heere thy knock that hath placed his bed so neare the gate *O quā non ad ianuam tantum sed ipsa Ianna dominus*

And necessity of Prayer.

dominus fuit, and how truly may wee say, that hee was not onely neere the gate but the Lord himfelfe, and the very gate, who when his children were fast a sleepe, the cares of Angels and Saints shut vp, first and at very first call, may onely amongst the rest made answer vnto it, the Lord is alwaies neerer vnto vs then wee are to him, *Psal. 10.* *Hee heareth the desire of the poore*, hee fitly prepareth the heart and setteth it on worke to pray, and when he hath so done bendeth his eare vnto it, giuing vnto vs both the cause and the effect, both the blessing and meanes of the blessing, doubtlesse the trustiest and most effectuall messenger wee haue to send is prayer, if we send vp me-
rites

Of the force, the use

rites the starres in heauen will
disdaine it, that wee that dwell
at the footstoolle of God dare
presume so farre, when the pu-
rest creatures in heauen are im-
pure in his sight, if wee send vp
feare, and distrust the length of
the way will tire them out, and
with the weight they will sinke
to the ground, before they
come halfe way vpto the throne
of saluation, if we send vp blas-
phemies and curses all the crea-
tures in heauen and earth will
band themselues against vs, the
Sunne and the Moone will raine
downe bloud, the fire hot bur-
ning coales, the aire thunder-
bolts vpon our heads, but pray-
er is a messenger freed from all
these imperfections, which nei-
ther the tediousnesse of the
way

And Necessity of Prayer.

way, nor difficulties of the passage, can hinder from her purpose, quicke of speed, faithfull of trust, able to mount aboue the Eagles of the sky, into the heauen of heauens, as a Chariot of fire leading vs aloft into the presence of God to seeke his assistance and grace, the least finger of whose right hand, is of more puissance then the whole arme either of flesh or any spirit besides, yea then the whole loines, whole substances, whole bodies of *Angels*, or of *Men*, *siluer*, *gold*, *silke*, *purple*, all other creatures, so it shall walke through life and death without controulement, if it find *Angels*, *Principallities*, *powers*, things present, things to come, or any other creature in
the

Of the force, the vse

the world stopping her passage,
and rebuking her forwardnesse,
shee shall cleare her way not-
withstanding and clime into the
presence of her God, and in his
cares deliuer her message, Bee
we in sickenesse to him the true
Physitian that knowes both the
cause and the cure, shee comes
for health: bee wee in imprison-
ment there shee sollicites a re-
lease from him the Lord of li-
berty: bee we opprest with po-
uerty or want, *The earth is the
Lords and all that dwell therein,*
to him shee comes, for the blef-
sing of the Lord maketh rich,
are we afflicted aboue measure,
beyond the strength of man, in-
somuch that we doubt whether
we liue or no, receiuing the sen-
tence of death, within our
selues,

And necessity of Prayer.

selues, so as in our opinion, we comprehend no deliuey, no euasion, but lie open to the direct accomplishment thereof, yet in this exigent and extremity wee come to God in this meanes, euen almost beyond hope, without expectation, and by his good pleasure we are deliuered, therefore heerein let vs receiue comfort: hee hath, hee doth and will deliuer vs, not onely from the death of our bodies, when wormes and rottenesse haue made their long and last prey vpon them, but from the death of our mindes too, when the spirit is buried vnder sorrowes, & there is no creature found in heauen or earth to giue it comfort: Therefore be our misery, bee our affliction neuer so great

Of the force, the vse

great; and though in our weake
immagination wee can imagine
no deliuery, no release, when all
earthly meanes and comforts
forsake vs, let vs not yet forsake
this refuge, let vs not despaire
in his helpe, no more then *Io-
nas* did, who in the bottome of
the sea within a prison, within
that bottome, in such an afflicti-
on, so great, so strange, as grea-
ter nor stranger could not bee,
nor to humane reason more
without hope, yet saith hee, *Io-
nas* 2. 2. *I cryed in mine affliction
vnto the Lord, and hee heard mee,
out of the belly of hell cryed I, and
thou heardest my voyce, Therefore
I say againe, in aduersity let vs
not despaire, but pray with
hope, In aduersity be it neuer so
great, let vs pray with confi-
dence*

And necessity of Prayer.

dence, In our prosperity let vs pray, in our prosperity neuer so flourishing let vs pray, let vs *pray continually* : In our health and prosperity let vs pray to continue it; in our sicknesse and aduersity, let vs pray to release it, And if we consider our estate rightly, we shall perceiue many reasons that may moue vs to this exercise daily, to seeke his fauour and louing countenance, without whose protection and care ouer vs wee are ready to fall into a thousand dangers, to perish continually, let vs therefore in time and season, with wordes suitable to our purpose and intention, either thankes-giuings for benefites receiued, or with petitions, and intreaties for necessities implored,

Of the force, the vse

red, in the time of sicknesse, in the time of our health, in the time of our aduersity, in the time of our prosperity, let vs come before him, futing our wordes in the habite of our occasions, with such fitnesse and decency, that they fal not harshly and from the purpose in the eares of the Almighty, And to that end good Reader I haue heere compiled and set downe many formes and moulds of prayer fitting for seuerall persons, occasions, and times, after the example of our Sauour Christ, the true patterne of all wisdome and goodnesse, who hath giuen vs the first and best forme thereof himselfe, who hath both taught vs to pray, and taught vs how to pray, and that
will

And necessity of Prayer.

will both heare our prayers and grant our requests, as farre as seemes expedient to his vnsearchable wisdom, that knowes our wants before hee heares our cōplaints, & our necessities better then we our selues, & for because Prayer is so excellent a thing, so ready, so swift, so powerful, so vnseperated from vs, that it cleaues vnto vs when all other meanes forsak vs, & therefore that wee should the more earnestly imbrace it, more zealously imply it, more deerely esteeme it, there is great reason that it finds vs oftentimes our cōfort in greatest extremities, that whē we find our selues in misery, our waies hedged vp, as with thornes, that wee cannot stirre to deliuer our selues there-
hence

Of the force, the vse

hence, when wee are ouer-
flowne with the deluge of sinne
as with a floud, and iudgements
inuirovn vs on euery side, this is
the *Doue* that brings vnto
our soules the *Oline* branch of
comfort, yet because for the
most part we kill the life therein
through the coldnesse of our
deuotion, and carelesnesse of
our deliuey, and vnfit prepara-
tion thereunto, and finde not
the sweetenesse and successe
that else we might expect, and
obtaine at the hands of God
thereby, Therefore I haue here
drawne them out to life, shew-
ed both the excellency thereof,
and preparation thereunto be-
fitting, that these formes here-
after following and all other
whatsoeuer in this kind may
be

And necessity of Prayer.

be the more powerfull, blessed,
and comfortable to all that shall
use them, without the which
it is impossible that they
should please God, or
any good successe
follow there-
upon.



The



The Embassadour
betweene Hea-
uen and Earth.

*A morning Prayer for the Sa-
bath day.*

MOST mercifull God
and eternall father,
what may we render
vnto thee for all thy
louing kindnesse; for the which
blessings and thankes-giuinges
for euermore be heaped vpon
thy holy name, in whom the
treasures

Heauen and Earth.

treasures of mercy and louing
kindnesse dwell bodily, who of
thine owne good will and plea-
sure hast bene pleased to com-
municat vnto vs so many of thy
fauours, so many seuerall ways
without any manner of desert
of ours, to the which may it
please thee to adde stil to the num-
ber, by taking away those ini-
quities of ours, that take away
thy fauours and blessings from
vs. or as a stranger that kno-
weth them not passe by our
transgressions, retaine not
thine anger against vs for euer,
though we retaine our sins, the
cause of thine anger, but returne
to vs by grace who returne not
to thee by repentance, and haue
compassion vpon vs who haue
not compassion on ouer owne
soules,

The Embassadour betweene

soules, subdue our raging and
raging vnrightheousnesse and
drowne our offences in the bot-
tome of the sea, which else will
drowne vs in the bottome of
destruction, raise vp our soules
from the dead sleepe of sinne as
thou hast raised vp our bodies
from this night of darkenesse,
protect vs from all dangers
from the which no minate we
are secured of our selues, but in
thee, brought vs to the beginning
of this thy blessed sabaoth of rest
which good father so sanctifie
vnto vs through thy blessed spi-
rit that thy name may be hallo-
wed, thy power admired, thy
mercy magnified, and thy loue
manifested to thy glozy and our
everlasting comfort, fill thou
our hartes with such a desire
and

Heaven and Earth.

and longing after thee (that no earthly felicity the traines and allurements of the flesh where with this vaine world with her multitudes is tol'd a long) take hold on vs, that see me honey in the mouth but are found woꝛne-wood in the stomacke, that say peace, peace and all is well when destruction and death is bayted oꝛe with them, but let our delight bee in thy law and therein to exercise our selues both day and night our whoole felicity: Let that treasure be our pleasure that is layd vp in heauen, all other ioyes are brittle and fadinge and there end is bitternesse, but in this there is neyther bitternesse, noꝛ end. blesse good Lord the seed of thy woꝛd that shall this day be so

The Embassadour betweene

ween in our hartes, and all faithfull teachers and hearers of the same, that it may fructifie and bring forth fruite to the amendment of our liues and the saluation of our soules in that great day of ioy and sorrow, and for the better furtherance thereof, good father inlarge and reforme our vnderstanding, keepe the watch of our tongues and the doore of our lips in such sort that no ill word be vttered by or through the same, and so rule and gouerne our hartes that they thinke not, our hands that they touch not, our feet that they go not too, our eyes that they see not, our eares that they heare not, our senses that they tast not, our hartes that they consent not to any thing but that
which

Heauen and Earth.

which is to thy glozy and our good. that thereby thy loue may be confirmed in vs and we in it; that so we may walke cherfully in our vocations, wayting for that full redemption and crown of glozy that remayneth for all such as perseuer in thy wayes, without wearinesse to the end: which graunt and whatsoeuer besides in thy wisdom thou knowest needfull and necessary for vs (good father) for thy deare sonne Iesus Chyist his sake, in whose name we further intreat thy mercy and goodnesse towards vs in that forme of prayer which he himselfe hath both commanded and taught vs saying our father &c.

The Embassadour betweene
Aneuening Prayer for the Sa-
bath day.

O eternall God and most
mercifull father which art
the Lord of heauen and earth,
of Angels and men, principali-
ties and powers, light & darke-
nesse, day and night, in whose
handes is contained that ouer-
flow of goodnesse, that filleth all
the empty and indigent creatu-
res in the world, in the ayre, in
the earth, in the sea, and on the
land, who ordayneſt times and
seasons, successions and discen-
tes, ould age, and childhood, a
beginning and an ending, a rest
and a labour, an increase and a
decrease, and a perpetuall mo-
tion and change ouer all the sub-
lunary things in this world.
the liuely witnesse whereof is
this

Heauen and Earth.

this day which not many how-
ers since broke out of darke-
nesse and cheard the world with
her light, and the sunne arose
and came forth as a bridegrome
out of his chamber, and reioy-
sing as a Gyant to runue his
course, and his beames are now
sleepe in night & darkenes, the
true resemblance of all earthly
glory and transitory pleasures,
and delights, which haue there
increase, there height, and there
suddaine decrease againe, and
there is no continuance or sta-
bility in any thing vnder the
sunne, and by this motion and
change the time is now come
that thou hast appointed for rest,
which Lord so blesse vnto vs
that as this day thou hast gra-
tiously ministered strength vnto

The Embassadour betweene

vs to walke in our vocations,
& blesse our good indeanours,
Studies and labours, our hea-
ring & meditating on thy woꝝ
to the comfort of our bodie and
soules. so we may be thankefull
therefoꝛe, hauing alwayes thy
hand to sustayne vs, to effect
and finish those counsels and
labours which we vndertake
foꝛ thy gloꝛy; so good Loꝝd blesse
this night vnto vs that we may
now receiue that comfort and
strength which thou hast graun-
ted to our weake nature, by
the which we are sustayned and
daily renewed and refreshed to
our labours, and further we
beseeche thee as the night sha-
doweth & darkeneth all things
that they are vnseene, so foꝛ
thy deare Chꝛists sake hide our
sins

Heaven and Earth.

sins from thy sight that they neuer stand vp to accuse vs vnto thee, beeing buried in eternall oblivion, that as our bodies shall haue the rest of sleepe this night, so our minds by the hope of thy mercy may inioy the rest of a quiet conscience for euer: that so beeing wholly refreshed both in body and in mind we may arise with alacrity & chearfulness vnto thy seruice this day insuing and all the dayes of our life after succeeding, that when death, which is the end of all flesh, shall remoue vs from thence into the graue of corruption where our bodies shall dissolue to the matter they are, though now they seeme not, from the which it is as easy for thee to raise them vp from the

¶ 5; smallest

The Embassadour betweene

1
smallest graine of dissolution as
from our naturall sleepe, for I
beleue that the time shall come
when all that are in the graue
shall heare the voyce of the sonne
of God, when he shall speake vn-
to the earth giue, and to the sea
restore my sonnes and daugh-
ters, and to all the creatures in
the world keepe not backe mine
inheritance, and to the prisoners
of hope, lodging a while in the
chambers of the ground, stand
forth and shew your selues and
the earth shall disclose her bloud
and shall no longer hide her slain,
and the sea shall find no rest till
her drowned be brought forth,
nor any creature in the world
be able to steale one bone that it
hath receiued, but all kinds of
death shall be swallowed vp in
generall

Heaven and Earth.

generall victoꝝ, and in his name
that hath wonne the feild for vs,
we shall ioyfully sing thanks be
to God that hath giuen vs vi-
ctory through our Lord Iesus
Christ, whence our bodies being
awaked to that euerlasting day
of light which shall neuer be ob-
scured with darkenesse more,
where we shall be made parta-
kers of that unspeakable inhe-
ritance that thy saints and holy
ones enjoy, which is honour, &
glory, and peace, a garland of
righteousnesse, an incorruptible
crowne, fruite of the tree of life,
sight of the face of God, follo-
wing the lamb, fellowship with
Angels and Saints, and the con-
gregation of the first borne, new
names & white garments, plea-
sures at the right hand of God
and

The Embassadour betweene
and fulnesse of ioy in his pre-
sence for euermore : whither he
bzing vs that hath made vs,
that must raise vs from both
these sleepes for the glory of his
blessed name. Amen.

A further Description of this
heauenly Ierusalem, and bles-
sed happinesse therein,
taken out of the *Man.*

Cathol. of W.C.

IN Syon lodge me Lord for pittie,
Syon Dauids Kingly Citty,
Built by him that's onely good,
Whose gates are of the crosses wood,
Whose keyes are Christs vndoubted
word,
Whose dwellers feare none but the
Lord,
Whose walles are stone, strong,
quicke and bright,

Whose

Heaven and Earth.

Whose keeper is the Lord of light.
Here the light doth neuer cease,
Endlesse spring, and endlesse peace.
Here is musicke heauen filling,
Sweetnesse euer more distilling.
Here is neither spot nor taint,
No defect, nor no complaint,
No man crooked, great nor small;
But to Christ conformed all.
Blessed towne diuinely graced,
On a Rocke so strongly placed:
Seated sure from feare of warre,
I salute thy walles from farre:
Thee I see, and thee I long for,
Thee I seeke, and thee I groane for.
O what loy thy dwellers tast!
All in pleasure, first and last.
What full enioying blisse diuine?
What Iewels on thy walles do shine?
Ruby, Iacinth, Chalcedon,
Knowne to them within alone.
In this glorious Company,

In

*The Embassadour betweene
In these streets of Syon, I
With Iob Moses, and Eliah,
Will sing the heauenly Heluah.*

An Euery-dayes-Sacrifice, ora
Morning prayer for any day
in the weeke, or euery day
in the Weeke.

TO thee the God of Heauen
and Earth, that by thy wis-
dome hast ordained all things;
by thy power created all things;
and by thy bounty and mercy,
as the two breasts of thy neuer
dried goodnesse, preseruest and
sustained all things, all the
Creatures in the world, that
thy hands haue fashioned, both
man and beast, both plant, and
flower, whatsoeuer, and where-
soeuer. To thee alone, most
merciful

Heauen and Earth.

mercifull Father, and into thy
protection do I render my soule
and body, and the whole go-
uerne ment thereof, as an un-
worthy sacrifice, beseeching
thee that it may bee acceptable
vnto thee: preserve me, O Lord,
this day without sinne, this
weeke following, and all the
dayes of my life; and as thou
hast renewed this day vnto me,
and brought me safely to the be-
ginning therof, so giue me grace
to renew my life from my for-
mer finnes, that I may now a-
mend whatsoever heretofore
hath beene amisse, that I may
be more carefull to walke in thy
wayes, then euer I was care-
lesse to run out of them: I con-
fesse, O Lord, that it is thy mer-
cy that indureth for euer, and
thy

The Embassadour betweene

thy compassion, which neuer failes, that is the cause that I have not bene long ago consumed: for with thee, ô Lord, there is mercy, & plenteous redemption, Psal. 130. 4. In the multitude therefore of thy mercyes, and confidence in thy merits, I intreat thee that thou wouldst not enter into iudgement with thy servant; neither be extreme to marke what hitherto I have done amisse: for if thou doest, then no flesh can be iustified in thy sight, I have bene borne in sinne, and in iniquity hath my mother conceived me, and in thought, word, and deed I have broken all thy Commandements, and there remaines nothing for mee but shame and confusion; I have done moze a-
gainst

Heanen and Earth.

gainst thee this weeke, then I
haue done for thee since I was
borne, following the desires of
mine owne will, and the lusts,
and concupiscences of mine
owne flesh, not caring to be go-
uerned by thy holy word and
Spirit: and which is worse, yet
haue I not resolved to amend:
what father but thou, would
suffer this contempt, and bee
neglected still? O where is my
fear? O where is my loue? yet
when I thinke vpon thy Son,
all my griefe is turned into
ioy, because his righteousness
for me, is more then my vnright-
eousnesse against my selfe: set-
tle my faith in thy beloued, that
I may truly meditate what hee
hath done for me, that that sin
that launced his side, may also
launce

The Embassadour betweene

thy compassion, which neuer failes, that is the cause that I haue not bene long ago consumed: for with thee, ô Lord, there is mercy, & plenteous redemption, Psal. 130. 4. In the multitude therefore of thy mercyes, and confidence in thy merits, I intreat thee that thou wouldst not enter into iudgement with thy seruant; neither be extreme to marke what hitherto I haue done amisse: for if thou doest, then no flesh can be iustified in thy sight, I haue bene bozne in sinne, and in iniquity hath my mother conceived me, and in thought, word, and deed I haue broken all thy Commandments, and there remaines nothing for mee but shame and confusion; I haue done more a-

gainst

Heanen and Earth.

gainst thee this weeke, then I
haue done so; thee since I was
borne, following the desires of
mine owne will, and the lusts,
and concupiscences of mine
owne flesh, not caring to be go-
uerned by thy holy word and
Spirit: and which is worse, yet
haue I not resolved to amend:
what father but thou, would
suffer this contempt, and bee
neglected still? O where is my
fear? O where is my loue? yet
when I thinke vpon thy Son,
all my griefe is turned into
ioy, because his righteousnesse
for me, is more then my vnright-
eousnesse against my selfe: set-
tle my faith in thy beloued, that
I may truly meditate what hee
hath done for me, that that sin
that launced his side, may also
launce

The Embassadour betweene

launce my soule, with such effect, that I may neuer againe commit that with delight, that thou hast sustained with such passion and heavinesse. And here, O Lord, from the bottome of mine heart, I render vnto thee thanks for all the blessings and benéfites thou hast bestowed vpon me, both in my soule and body; for my election, redemption, sanctification and preservation from my youth, vntill this present day & houre, by thy most gracious loue and providence: And so good Lord, I further beseech thee, protect me this day, and all the dayes of my life, from all euill that may hurt me, and from falling into any grosse sinne that should offend thee: be thou present and
assistant

Heauen and Earth.

assistant to all my good inde-
uours, and blesse thou my pur-
poses and intentions; and let
thy good spirit so rule my heart,
that all that I shall doe, thinke
or speake, may be to thy glory,
and the good of others, and the
peace of mine owne conscience.
And for y better successe there-
in, into thine hands I com-
mend my selfe, my soule, and
body, my wayes and actions,
and all that appertaine vnto
me, to thy gracious protection,
and direction; bee fauourable
vnto me therefore, O Lord, and
vnto all them that feare thee, be
neere vnto all such as faithfully
call vpon thy name, and com-
fort all such as be sicke, or com-
fortlesse, or by any crosse or af-
fliction that thou hast layd vpon
them,

The Embassadour betweene

them, either outwardly in body,
or inwardly in minde, and by
daily and howerly presidences
of death and mortality before
mine eyes, teach me to be mind-
full of mine owne end, to set it
alwayes in my view, & to make
my preparation by faith and
repentance thereafter, that I
may be ready whensoever thou
shalt call me out of this wret-
ched life, and that whether I
live or dye, I may rest in thee, to
thy eternall glory & my everlast-
ing salvation, through Jesus
Christ, my only Saviour & Re-
deemer, in the mediation of
whose blessed name I conclude
this my imperfect prayer, in that
forme & modell of prayer which
he that must heare our prayers,
& haue mercy vpon vs, or we pe-
rish

Heaven and Earth.

rich euerlastingly hath prescribed in forme, & sanctified wth his own lips, saying, Our father, &c.

An Euening prayer for any day in the week, or euery day in the weeke for a priuate person.

O Eternal God & most mercifull Father, the faithfull guardian both of our bodies and soules, who art about my bed, & knowest my down-lying, & mine vprising, and art nere vnto all such that call vpon thee in truth and sincerity, bee present therfore *Psalm 139*, I wretch & sinner do beseech thee, and with thy mercy couer the multitude of my sins, which like a leprosie haue run ouer my whole body, and so defiled both the outward
and

The Embassadour betweene

and inward man. that but for
thy word & promise sake, and the
examples of thy mercy and for-
giuenesse so frequent and vsuall
to sinners of so high a degree in
offending, such as were Peter,
Mary Magdalen, the Publicane,
the Prodigall childe, the Thiefe
on the Crosse, and others, thy
praying for thine enemies, thy
torments, thy crucifiers, & ma-
ny such examples of my com-
fort, & thy compassion, that else
with Iudas, in the bitterness of
heart, and desperation of mercy,
I should cry out: My finnes are
greater then can be forgiven, &
so bee utterly discouraged from
presuming to come into thy pre-
sence, considering the hardnesse
of mine heart, and the vnruli-
nesse of mine affection, and the
vnlea-

Heauen and Earth.

uncleanesse of my conuersion,
by meanes whereof I haue
transgressed all thy lawes, and
broken thy Commandements,
and deserued thereby thy heavy
displeasure, which in iustice
might draw from thy hand some
fearefull punishment vpon this
wretched body of mine, and my
soule to languish the death of
sinne, my reputation & name
to perish vpon earth, as salt that
hath lost his saour, & my tem-
poral estate to be ruind by casu-
alties and losse: For why should
any thing prosper that I take in
hand, being thus ouergrowne
in wickednesse, and wherefore
shouldst thou giue good successe
to that which I attribute not
vnto thee, how euer it fall out:
but to the worke of mine owne
hands.

The Embassadour betwene

hands, and the policy of my
contriving, robbing thee of
thy honour, and due to whom
it belongs: O Lord, as thy mer-
cy hath thus long preserved
me sound in all these, so let it
worke in me, that at last I may
see my errour, and amend it,
see my wound, and labour to
cure it, my finnes, and re-
pent mee of them from the
bottome of my heart, that thou
mayst forgive me them. Turne
me, O Lord, and I shall be tur-
ned, wash me cleane with wa-
ter, and I shall be cleansed, re-
new me as the Eagle her dayes,
and I shall be renewed, gather
thy chosen Flocke from the
mountains and desarts wher-
in they stray, to fulfill thy sove-
reign will, and I shall be gathered, sweep the
house

Heauen and Earth.

house and find thy greate and
I shall be found, be gracions
vnto me heareafter, as thou
hast bene good vnto me hereto-
fore, let not my vnworthynesse
weary out thy goodnesse, but
continue it vnto me to the end:
¶ now **O Lord** I giue thee har-
ty thanks and praise for that
thou hast this day pserued mee
from all harmes and perilles,
notwithstanding all my sins
and ill deserts, so I beseech thee
likewayes defend mee this
night from all the dangers and
assaults that may accompany
this vncomfoxtable season, and
to this end I commend into
thine hands my selfe, my soule
and body. beseeching thee my
Lord and **God** not to suffer sa-
than nor any of his ministers to
hane

The Embassadour betweene

haue power to doe me any hurt
or violence this night, & graunt
good Lord that whether I sleep
or wake, liue or dye, it may be
vnto thee & the saluation of my
soule, which grant Lord for thy
mercies sake. Thy grace o Lord
Jesus Christ, thy loue o hea-
uenly father, thy comfort and
consolation, o holy and blessed
spirit be with me and dwell in
mee both in hart and mind, in
soule and body this night, and
all the nights and dayes of my
life. Amen.

Another mornings Prayer.

*Eyther private or publike, chan-
ging but the number.*

Most gracious God in the
name of Christ Jesus our
most

Heauen and Earth.

most mercifull Saviour and redeemer we giue thee most humble and hartly thanks for the quiet rest and repose, this night thou hast bestowed vpon our weary and tyred bodies to the refreshing and nourishing of the same, and for thy gracious providence and vigilancy ouer vs, all the dayes and nights past euer since we were borne and came into the world, for our creation, redemption, for thy most sacred word, a lanthorne to our feet, and a light vnto our steppes, for thy long and unwearied patience, so long expecting our repentance and turning vnto thee, that day by day haue put thee off, till we haue heaped vp many yeares of iniquity by greiuous sins in tedi-

The Embassadour betweene

ous times ouer and vpon our
owne heads, able and waightie
enough to pull vs downe to the
pit of perdition, where long
since we haue deserued to haue
layne in endlesse wo and myse-
ry, but that thy mercy and lo-
uing kindnesse hath pzeunted
vs, O Lord giue vs grace to be
mindfull of these mercies that
our tongues may speake and
harts may meditate thereon in
exultation and ioy, and Lord
giue vs grace to consider and
make vse thereof, that as the
night is past wherein our spi-
rit and bigoꝝ is renued, which
brought vs into sleepe, the true
image of death and layd vs in
our beds the representation of
our graues, for, vt somnus mor-
tis sic lectus imago sepulcri, and
that

Heauen and Earth.

that the day hath taken vs vp
again e to begin our toyle with
his, which suddainly finds a pe-
riod and conclusion and sets it
selfe againe in darkenesse which
afterwards must giue place to
the light, and that these two
consumers of the world, the day
and night, which with there easy
lengths, there spannes and fa-
domes since the commande-
ment was first giuen, let there
be day and night, haue brought
age and maturity, the sithes and
sickles that haue reaped downe
whole haruestes of flesh and
layd the groth of nature in the
dust, teach vs o Lord with this
remembrance to way the insta-
bility & transmutation of time
and nature, the incertainty of
all worldly things, our vnwar-

The Embassadour betweene

ranted liues that hange vpon
a brittle thred, a dials point,
that with the sun in the moone
with strength and splendor ad-
dresse our selues like giants to
runne our course, when many
times we are taken vp within
few minutes after and caried in-
to the bowels of the earth in the
beginning of our race, becom-
ming wormes and not men,
guestes for the solitary taber-
nacles of silence, and forget-
fulnesse, and to frame our liues
and actions thereafter, that
whensoeuer thy good will and
pleasure is to take vs out of this
world of misery. to bind vp our
bones in peace and rest, we may
yeild vp our soules and bodies
into thy hands, with full confi-
dence and assurance that our
sins

Heauen and Earth.

sins and offences are waſht away in the blood of that pure and immaculate lambe Chriſt Jeſus, and ſhall not condemne vs, proſper vs o Lord in all our actions, giue good ſucceſſe to our true indeauors, and graunt that this day and all the dayes of our life may be ſo ſpent, by thy counsell fauour and direction, that we may ſo beare our ſelues through this vale of miſery, that at the laſt we may raighe with thee in eternitie and glory. Amen.

An euening Prayer to the ſame.

MOST gracious God and mercifull father in Chriſt Jeſus we doe heare bold downe the knees of our ſoules and bo-

The Embassadour betweene

dies in thy presence, offering vp
our prayer and prayse vnto thee
with all possible thankses for all
thy fauours towards vs, name-
ly for electing vs vnto eternall
life, for creating vs vnto thine
owne image, for redreeming vs
by the blood of thy sonne, for
sanctifying vs by thy holy spirit,
for our health, peace and liberty,
and all thy blessings that we re-
ioyce in, for the which we can
giue no reason for, but thy mercy:
and if thou shouldest withdraw
them all backe againe, we can-
not accuse thee of iniustice, not
deseruing the least, of them by
reason of our sins which are so
griuous and infinite that we
cannot reckon them, able to
make a perpetual seperation be-
tweene thee and vs but that
thou

Heauen and Earth.

thou art a mercifull, patient,
long suffering God & thou de-
sirest not the confusion of sin-
ners but that they should turne
from there wickednesse & line,
and to that end thou hast so,
boyned hether to with a hea-
ue and greened aspect, and hast
not raigned downe thy punish-
ments vpon vs, therefore now
O Lord giue vs a time of grace
as thou hast giuen vs time of
mercy, that we may take a sur-
uay of our estate, that percei-
uing the danger we are in from
the which none can deliuer vs
but thy out-stretched arme, we
rely not vpon our selues, nor
continuing therein forsake thee
so long, till at last thou forsake
vs and we perish vtterly, but
O Lord (preuenting it) so rend our
hartes

The Embassadour betweene

harts that they may bleed in
sorrow for the same, that thou
maist forgive vs our great un-
thankfullness, and all the rest
of our sins, our ignorances, weak-
fullnesse, negligences, presump-
tions, and all other our trans-
gressions and rebellions, O Lord
forgive them all vnto vs for Je-
sus Christ his sake, wash them
all away in his blood, naye
them fast vnto his Crosse and
bury them in his graue, where
let them consume to nothing
haying not that resurrection
that our bodies shall haue from
thence, least thy should come to
iudgement with vs, cloath vs
we pray thee with his robes,
and honour vs with his spirit,
worke in vs godly sorrow and
remorsfull minds, mortifie our
sinfull

Heauen and Earth.

Unful luffs and adorne vs with
all thy graces, open our eyes
that we may see thy will and in-
cline our hearts to follow it, di-
rect vs in thy wayes and keepe
vs from declining from thee,
teach vs so to frame our liues
before thee in this world, that
we may liue for ever with thee
in the world to come: and to that
end we beseech thee be mercifull
vnto vs at this time, and receiue
vs into thy fatherly protection,
pardon the weakenesse of our
prayers, watch thou ouer vs to
our good, and giue vs such rest
and sleepe that we may be fitter
inabled to serue thee the next
day in our exercises, studies
and callings: heare holy father
from heauen, and graunt vs all
these our requests and what-
soener

The Embassadour betwene
soenes else thou knowest may
be for our good for Jesus Christ
his sake thine only sonne and
our only saviour, to whom with
thee and thine holy spirit one
most wise glorious and eternall
God be rendered all power
praise and glory this
night and for
evermore.
Amen.



Heauen and Earth.

A morning Prayer for a priuate
family.

*It is in vaine to rise early and to
lye downe late except the Lord
be with vs, so vaine a thing is
man, therefore we will not at-
tempt any thing before we haue
taken counsell and strength from
the Lord that he may deliuer vs
from euery euill worke, if we
aske that thing which is euill
deny our ignorance, if we aske
that thing which is good Re-
member thy promise.*

In peace and safety we layed
vs downe and rose againe
for thy gracious eye watched
ouer vs, that we might take our
rest The heauens declare thy
glory

The Embassadour betweene

glory, and the earth is full of thy goodnesse: yet thou hast not so respected all nations, and thou hast loued Syon thy little hill, a nooke and corner of the world far seperated from the serpent, and fenced from the wild beast yet who considereth, the euill we haue deserued, is gone into other landes, because their Gods be not like vnto our God we haue had much experience of thy goodnesse, & yet we trye thee still, we proue thee still, and yet we see thy workes, thou hast seperated vs from schisme & heresy, that we should be ioyned vnto thee euen a new creature come out of darkenesse to light; according to the working of knowledge in vs. Bind our harts with thy feare, that we
part

Heauen and Earth.

part not from thy lone: for our
selues and for our brethren,
we here prostrate our soules
before thee: O Prince most
excellent, for the name of thy
only Sonne, Our drop of
mercy to coole this fire of sinne,
nothing, good Lord, to change
thy mercy: yet the whelpes doe
eate the crummes that fall from
their masters Table, first wee
yeeld thee hartly thanks for all
at once: next, wee humbly be-
seech thee for the generall quit-
tance which thy Sonne hath
sealed for our sinnes: then for
all graces we pray thee, let vs
not want the thing without
which wee cannot serue thee,
plant in our hearts true feare of
thy name, obedience to our
Prince, and lone to our neigh-
bour

The Embassador betweene

bour, giue power, good Father to
our prayers, that they may be
effectual sollicitors for thy grace
and fauour in all occasions, and
seasons, grant vs true humilitie
in prosperitie, perfect patience in
aduersitie, peace in Christ, and
iay in the holy Ghost. This is
our desire to liue godly, righte-
ously, and soberly; so blesse vs
and keepe vs, good Father, to
the end of our liues. Turne vs
O God of our saluation, grant
that we may growe fro strength
to strength, that thy Church
militant may be like thy trium-
phant in heavenly charity, and
al communion of Saints, write
thy Lawes on the Table of our
hearts, with the finger of the
good Spirit, that by vs they
may be often & euidently read &
practised

Heauen and Earth.

practised in our liues and con-
uersations. Blesse them which
blesse vs, looke vpon this realme
in thy mercy, preserve our
King, let not the eye of Great
Brittaine become dim, or loose
his sight: be gracious and mer-
cifull vnto our friends and pa-
rents according to y^e flesh: com-
fort thy afflicted Saints and
members, confound the power
of Antichrist, send thy feare a-
mongst them, make their time
short, and defend thine owne
cause: and as thou art sanctified
in vs before them, so bee thou
magnified in them before vs, y^e
all the world may conuert & say:
En Deus Christianorum, Great
art thou O God of the Chri-
stians, and there is none omni-
potent besides thee, iust, and
mercifull.

The Embassadour betweene

mercifull, recompensing righteousness, and reuenging iniquitie & transgressions, yesterday and to day, and the same for euer, and every where. Grant these things, O heavenly Father, with thy blessing vpon this family, O Lord leade them out, and bring them in, bee at the beginning, the middle, and end of all their businesse, that thou maiest see them accomplished to their best aduantage; and for because the world is a forrest of briers, & many dangers therein, that may intangle vs, so that when wee part and go out, wee are not sure to meet and come in againe, vnlesse thou guide vs by thy hand, and protect vs vnder the wings of thy safe-guard. Therefore bee present

Heauen and Earth.

present and assistant vnto vs,
and euery one of vs; then hap-
py shall wee be, and all things
shall prosper that wee take in
hand, which Lord fulfill vnto
vs, and whatsoever thy good
pleasure shall better foresee for
our good, euen for his sake who
died for sinne, and sinned not:
in whose name we farther pray
vnto thee, as he hath taught vs,
saying: Our Father, &c.

God the Father which hath
made vs, blesse vs; God the
Sonne which hath redeemed vs,
preserue vs; God the Holy-
ghost which hath sanctified vs,
confirm our faith, to the end,
and in the end. Oh God, Father,
Sonne, and holy Ghost, saue vs.
AMEN.

An

The Embassadour betweene
An Euening prayer for a pri-
uate Family.

*Our transgressions are more in
number then the hairs of our head,
wee repent vs of them all from the
bottome of our hearts. O Father, be
mercifull vnto vs, and forgieue vs
them.*

O Lord God, our most mer-
cifull Father, vnto thy di-
uine Maiesty what might wee
render as an Oblation accepta-
ble vnto thee, which hast made
vs when wee were not, moul-
ded vs from the dust of the
earth, an element so base and
contemptible, to so excellent a
perfection, to a creature so glo-
rious and admirable as man is,
not onely the worke of thine
owne hands, but the Image of
thine

Heauen and Earth.

thine otone Person, from the
very iabes of Death and dam-
nation deliuered vs, if we wil-
fully runne not into it againe,
that in continuing thy blessings
day by day vpon vs, hast shew-
ed thy selfe to bee our most
gracious, mercifull, and lo-
uing Lord, and hast hitherto
preserued vs by thy powerfull
prouidence, y we haue draue
out y thrid of our life vnto this
time: these are thy mercies our
God, and not our merits, ginen
vs freely without any desert
of ours: so2 the rayment of our
backes, so2 the foode of our
bellies, so2 the ayre that we
sucke in and bzeath out, so2 the
fashion of our bodyes, so2 the
motion of the members thereof,
so2 our capability & reason, the
creation

The Embassadour betweene

creation of all thy creatures in the world, to the use and subiection of man, and so many thy benefites that whatsover wee expresse, the more wee remember: yet for all these thou requirest nothing else of vs but that we know and acknowledge thee to be the Lord and giuer thereof: what couldest thou require lesse of vs then to acknowledge thee, to obey thee, to feare thee, loue thee, and to keepe thy commandements: and yet doe wee scant thee of that moitye of thy due, that easie taske, but the sound of our lippes, and consent of our hearts, that so wee might become thy faithfull children, and bee made true heires and partakers of thine everlasting kingdome, and reigne
with

Heauen and Earth.

with thee for ever. Guilty therefore, O Lord, in this grosse offence we stand forth to accuse our selues of wonderfull folly, and ingratitude, hauing stroue, as much as in vs lyeth, to stoppe the streame of thy mercies, that land comfort to our soules in all our extremities, y they should not come nere vs: we haue bene carelesse of thy word, neither haue we taken any delight to fulfill thy lawes and Commandements: and therefore if thou hadst long agoe, as a flower before a Withe-man, mowed vs downe, as many, more worthy of these blessings then we, haue beene, and brought vs to the Barre of thy Iudgement, and from thence cast vs (who are before thy face, but as chaffe before

The Embassadour betwene

foze the winde, or as stubble be-
foze the fire) into the lake of per-
dition, who is he that could ac-
cuse thee of iniustice? nay, our
owne consciences would acquit
thee, and condemne vs: foze
seeing thou hast sought vs, and
wee would not bee found, it is
good reason we should cry vnto
thee and finde no mercy. But O
Lord, thy mercies are aboue our
iniquities, so thou hast spared
vs many yeares, and past ouer
our manifold transgressions, as
one that were ignorant of them,
in silence and sorrow, in wit-
nesse wherof the heauens, with
their apparitions like of disa-
sters and euents haue bene po-
tenders vnto vs, that we might
be forewarned, the earth vpon
her bases, ptoppes and founda-
tions,

Heauen and Earth.

tions so firmly layed hath of late bene shaken at the aspecte of thine anger, and tottered to and fro like a drunken man, thy waters and the whole courses thereof, that roole with indignation vp and downe there channelles beeing tyed within boundes and limittes (as the lions in there dens) dash themselves with indignation against there dammes & there shoers, stoppes to there fury fixed there by thy word, Hetherto shalt thou passe and no further, haue of late by thy sufferance bozne downe there keepers many yeares, and sweld higher then there banks and in there merciesse furies prey'd vpon whole countries leauing nothing but desolation behind them, and all

The Embassadour betweene

for our sins and for warnings,
besides thy threatening vs by
drought, famine and pestilence,
the fearfull denuntiation of thy
word applied vnto our guilty
consciences, that so perceyuing
thine anger we might feare and
be saued: euen so O Lord as thou
hast bene gracious in forewar-
ning vs by these, so giue vs grace
that we may be forewarned by
them, that in time we may re-
pent and turne from our wicked
wayes, and no longer abuse thy
patience, but run vnto thee in
repentance and humility, that so
we may be saued in the day of
thy appearance, which so worke
in vs that ouercome at length
with thy goodnesse & patience,
we may no longer delaye to
aske counsel of thee and thy
holy

Heauen and Earth.

holy word what we ought to
forbeare, and what we ought to
follow, that we be not puffed
with prosperity, nor to much de-
lected in sicknesse and aduer-
sity, that we may despaire of our
selues & the helpe of our owne
hādes, but may expect all things
from thy goodnesse, that we put
not our confidence in transitory
things, but wholly relye vpon
thee & thy promises. Blesse this
family O Lord and every mem-
ber thereof, blesse also our pa-
rentes and frendes according
to the flesh and nature, and con-
tinue thy blessed word vnto vs
and to our posterities after vs,
euen vnto the ends of the world
for thy dearly beloued sonne
Christ Iesus our Saviours sake
into whose handes and protecti-

The Embassadour betweene
on we commend our soules and
our bodies this euening and the
rest of our liues y^e were bought
and redeemed with his most
deare & pretious blood: whose
acceptance he graunt for his
owne deare sake. Amen.

Let thy mighty hand and out-
stretched arme ô Lord be stil
our defence, thy mercy and
louing kindenesse in Iesus
Christ thy deare sonne our
saluation, thy true and holy
word our instruction, thy
grace and holy spirit our
comfort and consolation,
vnto the end and in the end.
Amen.

The Lord blesse vs and saue vs
the Lord make his face to
shine

Heauen and Earth.

shine vpon vs and be mercifull vnto vs, the Lord turne his fauorable countenance towards vs, and this night and euermore vouchsafe to send vs thy euerlasting peace. Amen.

The grace of our Lord Iesus Christ and the loue of God, and the fellowship of the holy Ghost be with vs all euermore. Amen.

A prayer to God for the forgiveness of sins.

Most holy, most iust, most mercifull and omnipotent God thou alone doest punish and no man can releiue, thou alone doest chastice and no

The Embassadour betweene

man can controwle, thou alone
doest saue, and no man can con-
demne, thou bringest to the
grauē, and bringest backe againe
pardon I beseech thee my sins,
more in number then the drops
in the sea, then the starres in the
firmament, and purge my cor-
ruption, beyond bound, without
measure, looke not vpon my me-
rits, for they are none at all, for
the parity of mankind is defil-
ed in sinne, wherefore to mee
O Lord, to me thy poore seruant
belongeth nothing but shame
and confusion, but to thee is
mercy and iudgement and glo-
ry inherent, destroy not I hum-
bly intreat good father of mer-
cy, the creation and frame, and
composition of thine owne hands
deface not the image wherein
thou

Heauen and Earth.

thou thy selfe art so liuely portrayed, but haſte to comfort me, make thy corrections my instructions, that in patience awhile I may heare poſſeſſe my ſoule, and in thy promiſe haue an aſſured hope to liue with thee for euer in the life to come, through Jeſus Chriſt my Lord and only Sauour. Amen.

A prayer to be ſaid before the vndertaking of any iourney.

O Eternall, wiſe and glorious God, that foreſeeſt the end of all things before they come to paſſe, and bleſſeſt the induours of thoſe that go forth in thy feare, and direction, be preſent therefore O Lord, and protecting in this my travell,

The Embassadour betweene

guide thou my course and shorten thou my way, by the blessed communication of thy spirit within mee, giue thine holy Angels charge ouer me to keepe me in all my wayes & to guide mee to and fro in this my iourney, as thou diddest to Toby the yonger, who by thy Angell Raphael was guyded vnto Gabaele a Cittie of the Medes: our whole life O Lord is as a pilgrimage and the dayes thereof are few and euill, by thy appointment we sojorne vpon the face of the earth for a time and our spirit also within vs, it cometh and returneth as a traveller vpon the way, or aboureth with vs as an inmate or guest or tenant at will, whom we hold by no lease nor condition

Heauen and Earth.

tion but thy pleasure, which art
the owner thereof, a quarter. a
yeare, or perhaps many yeares.
till thy messenger from heauen
to earth knocke at our doores
with a Ilinc migrate coloni, sit
hence my tenant, and then exit
de terra nostra, it departeth from
vs and our bodies fall downe to
the earth and our pilgrimage is
at an end: teach mee to vse this
world as in my trauayle I shall
vse mine inne, taking vp my rest
for a night, and preparing for
my passage in the morning,
knowing there I am but a strā-
ger and haue no abiding place,
for so the world is but mine inne
and because it is fayre and beu-
tiful, full of many goodly roo-
mes and spacious waikes, ben-
tified with the firmament and

The Embassadur betweene

the greater and the lesser lights
thereof, the Sunne, the Moone,
and the starres, yet that I seeke
not to make it my habitation
for euer, but giue me grace to
vse it as if I vsted it not, proui-
ding me with such necessaries
as may sustayne me in my tra-
uayle, not ouerburdening my
conscience to clogge mee in my
way, ener looking vp to thee the
starre of my direction, whither
my course is bound, as the ha-
uen from this impatient and
troublesome sea, where at the
last I shall anker at rest, whi-
ther Lord conduct me with thy
right hand, as in this my tem-
porill and present iourney de-
fended from all perils and dan-
gers of the day, I may happely
accomplish my desire with thy
will.

Heaven and Earth.

will, and all the dayes of my
travayle & labour assigned, en-
ded, I may there arrive where
all teares shall be wipt from
myne eyes, and drops from my
hrowes, wearynesse from my
bones, sighes & sobbes from my
soule, all dyled up in the pre-
sence and ioy of thee and thy
saintes and Angels for cuer-
more, which graunt good father
for thy mercies sake. Amen.

Another Prayer or med: to be
vsed before the vndertaking
of any iourney or businesse
eyther by sea or land.

Good father, the myserie
and blindnesse of our na-
ture is such, and our ingratitude
so great, that we steale thy beni-
fites

The Embassadour betweene

sites, and take them absolutely
to our selues, and iniey them
freely to our owne vse as if they
were originally the worke and
labour of our owne handes and
we had them without thy know-
ledge and assistance, that riches
are the succeders pollicy, that
health is eyther recovered o2
kept by obseruation o2 diet,
& lost by disorder o2 abuse, that
successe o2 defect in any our pro-
ceedings, sute according to our
wisedomes o2 industry in contri-
uing the same, and so in a setled
perswasion, & resolution hearin
we goe forward in this blind-
fould course asking counsell no2
crauing successe of any but our
selues o2 creatures of the same
faylty and beeing that wee our-
selues are of, whereby often-
times

Heauen and Earth.

times we faile of our purpose,
and know not the reason there-
of. Lord giue vs grace to cor-
rect this error, and giue vs
light in this our blindness,
teach vs to know that we are a-
shamed, wee are ignorant of
that, Except thou build the
house, they labour in vaine that
build it: For it is thou that ma-
ke command thy blessings to be with
vs in our houses, & in all
that wee set our hands vnto, &
our labour dieth betwene our
fingers like an vntimely fruit.
And as a sparrow falleth not to
the ground without thy suffer-
ance, so there is nothing that
commieth to passe without thy
appoyntment and direction:
therefore what businesse soeuer
we haue, what regard soeuer we
haue

The Embassadour betweene

haue thereunto, let vs haue so much regard thereto as to regard thee that must regard it, or else all will fall to the ground: let vs go out in thy name, with thy assistance implozed on our knees, let vs loose so much time to gaine so great aduantage: for it abridges the way, and cuts off many tedious imperfections in whatsoeuer: in thy protection let vs enter againe, let vs not take our bread, our daily food, our sustenance without thankfulness to thee: let vs not couch our selues in the bed of our rest, but close our eyes in thy fauour and blessing: for it is that that must bee vpon the building of our houses, opening of our Shops, and warehouses, watching of our Cit-

ties,

Heaven and Earth.

ties, tilling of our ground, in
feeding of our bodies, in the
education of our children, or
whatsoever paine, industry, or
labour in the securest course we
can devise: for without this
ayd and assistance all falleth in-
to emptinesse and vaility;
Lord giue vs grace to consider
it, and blesse this our out-go-
ing and our comming in, the
fruit of our bodies, and the
fruit of our hands, our intents
and purposes: Bee regardfull
vnto our labours, whatsoever
wee take in hand; walke by vs
on the land, on y^e water, as thou
diddest by thy Disciples, & saue
vs, or we perish: for neither the
land y^e safer, nor the sea y^e more
dangerous, can protect vs, nor
destroy vs, till thou hast sealed
thereunto

The Embassadour betweene

thereunto thy consent, noꝛ any creature noꝛ casualty in þe woꝛld offer either violence oꝛ injury, where thy hand but takes our part; and where that is opposed, though all the creatures in the woꝛld, the whole host of heauen and earth should ioyne with vs, we goe to racke and ruine. Giue vs therefore grace to be mindefull hereof, and thoroughly perswaded herein, to make our preparation thereafter, that we may aske, and thou mayst giue thy successe and blessing vpon all that wee take in hand, oꝛ enioy, which grant vs Lord in this present occasion, and in all occasions and times hereafter, foꝛ thine owne deere sake. Amen.

A

Heauen and Earth.

A prayer for true peace, which is the peace of God in the peace of conscience, and for the external peace of the body, disquieted often with reuenge, debate & contentious going to law.

O Lord my God, which art the autho^r of peace, and lo-uer of concord, and the hater of all those y^e are not louers thereof, but delight in contention and strife: therefore I beseech thee, because I would not be as one out of thy fauour, giue vnto me that minde that a peacefull man should haue: and let thy spirit assure my spirit, that my finnes are washt away in the blond of thy sonne Christ Iesus, that my conscience within me may haue
peace

The Embassadour betweene

peace and rest, without which
all ioy will turne into bitter-
nesse, and I shall mourne in
the middest thereof, as the Pel-
lican in the wilderness; The
body will beare the infirmity
therof, but an aking and wound-
ded Conscience who can su-
staine? **O** Lord settle this assu-
rance in me, that I haue peace
with thee, and I shall haue peace
with all men, with whom to
haue peace, and to be at warres
with thee: to be at peace with
the world, and at enmity with
thee, is to make vnto my selfe
a dangerous truce, a league of
peace against the king of peace,
the very breath of whose nostrils
is able at once to destroy a thou-
sand worlds, and all the Crea-
tures therein; and therefore
vaine

Heauen and Earth.

vaine is the combination that is plotted against thee. Giue mee patience, O Lord, to digest and passe ouer the intury and malice of those that contentiously and causlessly by the malice and instigation of Sathan, seeke to stir vp strife and disturbe my quyet, wherein in the mediation of thee, and thy mercies towards me, I might meditate day and night free from this troublesome and intangled world, with her thousand snares, & whereby by righting my wrong a little, I wrong my selfe a great Deale, and the remembrance whereof, (as my means) with her so many branches, to the vexation and expence of my mind and body, & substance endlessly cate me vp, y^e I forget what I line but to remember,

The Embassadour betweene

member, & woe to him that goes
to law for that which y^e Gospell
hath taken order for. Therefore
good father, giue me such a pati-
ent & disgesting mind, that I de-
sire not to iniury others, to mo-
lest my selfe, but rather by y^e ex-
ample of thee, the true patterne
of all imitation, that to thy accu-
sers didst not open thy mouth,
but wast dumbe like a sheep be-
fore y^e shearer, & wast so far from
reuenging the iniuries of man,
that thou diddest not defend thy
selfe. And if at any time I bee
forced to vse the meanes to take
this sword into my hands, that
I do it not with delight, but un-
willingly, and with such mode-
ration and clemency, that it bee
to defend my selfe, and not of-
fend others, that I offend not
in

Heauen and Earth.

in the true vse therof. but that I
labour to haue peace with thee,
& peace wth all men, which grant
thou that art the God of peace,
foz thy Sonne Christ Iesus sake
our Sauiour.

A prayer for seasonable wea-
ther, a punishment the Lord
hath lately inflicted vpon vs
and our whole land for our
finnes.

Eternall, Almighty, and E-
uerlasting God, foasmuch
as by thy holy word wee are
taught that whē thine anger is
incensed against vs foz our sins,
amongst other thy punish-
ments, thou doest shut vp the
heauens, y^e there may be no rain
that y^e earth thereby may deny
her

The Embassadour betweene

her fruites vnto vs, and now
thou doest iustly manifest this
thy displeasure vnto vs, in shut-
ting vp the heauen which was
wont to drop downe her whol-
some showers in due season vp-
on the fruits of the earth, harde-
ning them as Iron or brasse, in
dispersing y^e clouds, so that they
drop not vpon the dry and parch-
ed soyle, burnt vp and wither-
ing in the heat of thine indig-
nation. O Lord, though wee are
sensible of this thy displeasure
kindled so heauily aginst vs at
this time, yet groaning vnder
the weight of our manifold sins
and transgressions so great and
so innumerable, we are afraid in
our selues to approach vnto thy
Tribunall, to craue a release
of this thy punishment, or to
begge

Heauen and Earth.

begge any other mercy at thy hands; yet because such is thy gracious goodnesse towards mankinde, that by thy Prophet Zachary thou hast mercifully promised vs the first and the latter raine, to make white clouds, and giue showers to euery one grasse in the field. Therefore we acknowledging our owne vnworthinesse, & relying onely vpon thy mercies, with lowly contrite & broken harts, do presume to put out our humble supplications before thee, beseeching thee y thou wouldest heare our prayers, as thou didst sometimes the earnest supplications of Helias, who prayed, & the heauens gaue raine, & the earth brought forth her fruit. And as it hath pleased thee, most gracious God, likewise

The Embassadour betweene

wise to promise by the mouth of
Moses thy seruant vnto Israell.
And in another place by the
Prophet Hosea, that if that peo-
ple would forsake their sinnes, &
turne wholly vnto thee y Lord
their God, thou wouldst giue
raine vnto the land in due time,
the first raine and the latter, that
they might gather in y wheate
& the oyle; and y thou wouldst
send grasse in their fields for cat-
tle, that they might eat inough;
and y if they would turne vnto
thee with vnfeyned repentance,
thou wouldst heare the heauens,
& they shold heare the earth, &
the earth shold heare the grasse,
the corn, the oyle, & thou woul-
dest haue mercy vpon them that
were not pittied. Mercifull Fa-
ther, w an humble confession of
our

Heauen and Earth.

our great ingratitude, a hatred,
& loathing of our former trans-
gressions committed with a
high and presumptuous hand
against thy sacred maiesty, and
with a serious purpose to walke
in the wayes which thou hast
commanded: & so in the griefe
and agony of spirit for our for-
mer sins we turne vnto thee,
turne then vnto vs most mer-
cifull father, and extend thy
great goodnesse and compassion
towards vs, that we may tast
and see how gracious thou art,
in hearing of these our prayers,
& answering them graciously
in the seasonable supply of this
our necessity, to the honour of
thy great name, and the com-
fortable refreshing of thy ser-
uantes, for the merits of thy
I sonne

The Embassadour betweene
sonne Iesus Christ our only
Lord and Saviour.

A meditation of Gods loue and
mercy towards vs and our
vnthankfullnesse towards
him alluding to the phrase
of S. Augustine.

*Miserere mei Domine indigna
facientis & Digna Patientis.*

Eternall, Almighty & most
mercifull God vpon the
knees of our hearts we prostrate
our selues, our soules and bo-
dies at the throne of thy grace,
being altogether wretched and
vnworthy sinners, vnworthy
of the least of those benefittes,
that haue not fallen vnto vs sel-
dome, now and then and that

Heauen and Earth.

in a weake and restrained measure, but in bundles and shewes of a large allowance dayly and holrely thzowne vpon vs from thy royall and plentiful hand, as though we had alwayes performed thy will and our delight and been to walke wholly in the pathes of thy commandments, which we haue been so far from, witnesse (deare God) our owne consciences that we haue derided them and set them at light, trod them vnder foot, vpon the least aduantage or occasion, nay in sport and merri-ment, and to shew vs men of resolutions presumptuously we haue taken them in vaine, and that in so carelesse and high a measure that it is thy vncomprehended mercy, that before

The Embassadour betweene

this thou hast not abridged our
dayes, cut vs off and cast vs in-
to the bottomlesse pitte of hell,
from whence there is no redemp-
tion or thought of mercy but in
vayne: wherefoze bouldened
by this one mercy of thine, thy
patience, and long suffering,
(more then all our deserts can
euer recompence) we will pre-
sume to begge another, which is
that thou wilt touch our harts
with a godly sorrow for our
sins, not small but greuous,
not a handful but innumerable,
not past but present, not secret
but exemplary and open in the
face of God and man, so that if
thou shouldest deale with vs ac-
cording to our deserts, Sathan
would reioyce, but we should
mourne, neuer to see thy face
again.

Heauen and Earth.

again, the sun noz the moone,
the day noz the night (although
a perpetuall darkenesse) the hea-
uen noz the earth, noz any other
of the blessed woꝝkes of thine
hands that of thine infinit good-
nes thou hast prepared foꝝ man:
what shall wee then doe but vn-
der the wings of thy mercy seeke
our refuge, beseeching thee to ex-
tend thy goodnesse and compas-
sion towards vs, which thy
dearly beloued sonne our Sa-
uiour and redemer with a loue
aboue all loue hath so dearly
purchased foꝝ vs by his inno-
cent and pretious blood, the
least drop whereof is sufficient
to heale all our wounds, and to
wash away all our iniquities,
to releue all our wantes, and
blot out all our transgressions

The Embassador betweene

but without thy grace, a light
vnto our feet and a lanthorne
vnto our pathes we are able to
do nothing but sinne, losing our
selues in the thicke mists of ini-
quity: Therefore good father
as thou hast appointed all the
creatures in the world to serue
man, and hast ordained him on-
ly to serue thee, so giue vs grace
that we, considering the large-
nesse of our priuiledge and the
honour thou hast indued vs
withall, with changed affections
our willes and natures regene-
rate and purified by thy grati-
ous spirit we may serue thee in
holinesse and righteousness all
the dayes of our life, vntill we
be reuened to the image of thy
sonne, in whom thou art well
pleased, and in vs wilt be well
pleased

Heaven and Earth.

pleased if we displease not thee
to please our selues, if we be
angry with our finnes, the devil,
our vanities and all that would
seperate vs from thee, and with
harty repentance for our former
misdeedes, and a zealous indig-
nation against our selues that
euer wee haue fallen into so
heavily corruption, taking heed
that wee fall not againe into the
same relapse, byon paine of thy
heauy displeasure, and yet there
is no cause O God, most iust,
why thou shouldest bee pleased
with sinners which art displea-
sed with sinne, but for his sake
that dearly payd therfore in
the heat and burthen thereof,
and sinned not, the bosome of
whose mercy, (in this desert of
his) if it be not open with Abra-

The Embassadour betweene

hams to receiue vs poore and
impotent Lazars , with the
rich glutton we goe downe into
hell, from the which deliuer vs
for thy mercies sake sweet Sa-
uiour Christ. Amen.

A meditation against the feare
of death written in french by
the learned P.M:ſ. du Pleſſis.

THe Crowne and end of all
wretchednesse and myse-
ry, the key to let vs out of this
world of sorrow, the doore and
the passage to all eternity. why
should we feare, why should we
thinke of, with so leaden an ap-
petite, why should we feare to
find that we liue to seeke, why
should we not harken to the
summons therof with ioy as the
sicke

Heauen and Earsh.

sicke man harkeneth to the
clocke which to the godly brings
an end both of sinne and sorrow
and all the miseries which are
due vnto eyther, being so many
and so great that they passe the
explication or comprehension
of man, for the best of this life
what euer was it, but as a bed
of flowers ouergrowne with a
feild of weedes, but as a calme
of the sea disquieted with the
breath of euery wind, the tem-
per of what mans best was e-
uer so seasoned that it was not
subiect to a thousand passions,
wrested and wrung with so
many discontentes that the
waight and burthen thereof
hath ouerborne the patience of
suffering. In beauty, honour, ri-
ches, wealth, or in any other

The Embassidour betweene

sensual pleasure who euer found
contentment it that hath wise
borne to way them and esteeme
them truly as the were, for the
first who euer possess it in the
greatest desire with the largest
extension that found not satiety
or discontent in the fruition and
possession, that was not tor-
mented with enuy or tealously,
the one lancing within, or
the other reuelling without, in
honour or riches or any other
corporall or mentall gaist, the
fayrest and most admired flo-
wers that the earth brings forth
to the delight and pleasure of
man-kinde, from the which pre-
heminance or praise or plea-
sure may be deriued, or nature
something soothed by, which
itches after ambition and admi-
ration,

Heauen and Earth.

ration, that found not vnder
these flowers, weedes, nay ser-
pentes to poyson and sting the
very life bloud of that felicity, if
any there were in them, from
the fullest fountaine of worldly
ioy floweth some bitterneffe, &
there was neuer pleasure so ab-
solute, were it as short as the
flash of lightning, that before
a man hath power to say be-
hold, inlightneth the world &
then dies in obscurity, that was
not alayed with some abate-
ment, and if it were absolute for
the time, the time is so short
that there is a grieffe therein, &
what are all pleasures but as a
vapor that appeare for a little
time and afterwards vanish a-
way, sometimes pleasure accom-
paigneth paine, but most commonly
paine

The Embassadour betweene

paine killeth pleasure, and if our dayes were distinguished the good with white and the euill with blacke stones, at the end of our liues we should find more blacke then white, the pleasures, in the dayes of Noah, there eating, drinking, marrying and giuing in mariage, they gaue there content for a time, till the flood came and tooke them all away, the yongman hath is pleasure to reioyce in, the dayes of his youth, the chearfullnesse of his hart, and the lustes of his owne eyes, but in all these there lies a bitternesse, the richman hath his pleasure Luke. 16. Purple and fine linnen & delitious fare euery day and he knoweth not what the grieve of Lazarus meaneth, and yet there lies a
woyme

Heauen and Earth.

wayne vnder the root of all these goodly branches, and sursets, and societies with these creepin vpon him, and if he let his hart therupon let him know with the yong man and all that are caried away with any pleasure in the world, that there is a heauy reckoning to be rendered for these things, the thought whereof in the midst of all iollities shill be stricken dead therewith, and to these the thought of death will be greuous. Be not therefore drunke with these sensuall delights and pleasures as with new wines, which are not pleasures absolute but limited, allayed with a thousand discomforts, and if they were absolute yet of no continuance, and therefore greuous, & since there is

The Embassadour betweene

is nothing else but the inioyn-
of these, that seme what they are
not, as we haue already exami-
ned, that make thee to desire
life, that thou mayst reioyce
therein the forsaking whereof
maketh it death vnto thee to
thinke of death, yet know they
are all but vanity, & thou must
die aut sero aut fetius eyther
soner or later, for there is no
preuention, no resistance can
hinder it & therefore that which
must be imbrace willingly make
a vertue of necessity and though
thou mightest escape it yet it
were but a madness, because
(if we peruert not the true na-
ture of it) it is the end of all mi-
sery, and sorrow, and labour, and
travayle & the gate that opens
the way vnto all true pleasure
and

Heaven and Earth.

happines. whereof all in this
world are but counterfets and
shadows. so resolute thy selfe
hereof, & prepare thy selfe hereto
that the remembrance of thy
past dayes augment not the
bitternes therof at the last ho-
wer, and then thy paines shall
not dismay thee because thou
trauellest to bring forth eternall
life. which for the merry mad-
nesse of one hower take heed
that thou lose not for ever. But
use thy pleasures with such mo-
deration, ever remembzing they
are momentary & he that hath
most hath not all, and he that
least hath some, that for a mo-
ments ioy thou reap not eterni-
ty of sorrow, that thou loue them
not so much y^e you forget God,
in whose presence is fullnesse
of

The Embassadour betweene

of ioy & at his right hand pleasures for euermore psal: 16. and who giueth vs drinke out of a whole riuer of pleasures psal. 36. contemne therefore these transitoꝝ pleasures and reserue your selues for pleasures there eternally compleat, where neyther enuy, noꝝ isalony, noꝝ sickenes, noꝝ taint, shall alter oꝝ distast your happinesse where your ioy shall be euer present, & yet you cannot be filled, rather you shall be filled but cannot be satisfied, oꝝ if not satisfied then there is hunger, oꝝ that you may, then there is a loathing, I know not how to expresse it, Deus habet quod exhibeat, God hath something there to bestow which I know not, but, *ibi beata vita in fonte* there
is

Heauen and Earth.

is blessednes at the head of the
spring, not in cisternes that
thou may be sure of, and could
you drinke by the pleasures of
the whole world at a draught,
as Cleopatra drunke the ba-
lew of 5. thousand pound, yet
remember it is but a draught &
quickly downe the throate and
there hath an end, and therefore
I say againe vse them with mo-
deration to sweeten and allay
the many anguishes, that if euer
perdominant would vntimely
waigh vs downe to our graues,
and we should faint in the mid-
dest of our race, euer looking
by from these to that eternall
rest and peace of mind which
hereafter wee shall inioy, and
then when death shall approach
neare vnto thee his aspect shall
not

The Embassadur betweene

not be fearfull which shall end
all our miseries, heale all our
infirmities, wipe away all dis-
contents, & in it we shall there
finde an end of sinning. an end
of all uncleanesse, an end of
all wandezing thoughts and
cogitations, by it we be freed
from this wicked and exem-
plary world when the soule
cannot looke out at the eye
as her window, but a whole
army of vanity is ready to
seale vpon her, nor vse any of
her seruants whereby treason
is not offered vnto her, by death
the soule shall bee delivered
from this thraldome and bon-
dage, and as the Apostle spea-
keth this corruptible body
shall put on incorruption and
this mortall immortality, 1.

Cor.

Heauen and Earth.

Cor. 15. 53. O blessed, thise
blessed bee that death that
ends in the Lord, which de-
liners vs out of so euill a
world, and freeth vs from
such corruption and bondage.
Why then should we feare that
wee would not escape, because
our chiefest happinesse is be-
hinde, where we cannot come:
but we must passe through this
dooze of death: and if euery
houre of our life we should dye
a death, were too little to keepe
vs from thence. And but that
our portion and felicity is be-
hinde: and when this our sha-
dow of life ends, our true life
begins, and the grane shall not
euer inclose vs in her wombe,
which if it should, then wee
were man above any other crea-
ture

The Embassadour betweene

ture lining, when sencelesse and
irrationall creatures, as the
Stagge, the Kauen, and the
Daw, Rockes and Trees, and
such like, haue an ages date be-
yond man, for whose vse they
were all created and made, but
that he hath an euerlasting inhe-
ritance in heaven, with that
great God that created & made
both him and them, when so we
shall raine euerlastingly, whilst
they vpon earth in distance of
time shall moulder and rot, and
drop downe to nothing. ¶ Let
vs not then dote so much vpon
these vnprofitable and fading
vanities, vpon our wooden
cottages, & our tottering build-
ings of painted clay, such as
our bodies are, which are but
tents of vngodlinesse, and habi-
tation

Heauen and Earth.

tation of sinners, but let vs looke and long after this heauenly Citty, whose builder and maker is God, whither that we may the sooner come, let vs with the Apostle, desire to bee dissolved, and to be with Christ.

The Sicke-mans Prayer.

O Gracious God, look down from heauen with y^e eyes of mercy vpon me a most miserable & wretched sinner, grievously afflicted in body and in minde, a woorme, & no man: if a man, such a one that neuer any with more need lifted vp eyes, nor heart to the throne of thy mercy, from whence all comfort cometh, looke vpon mee, O Lord, with y^e eyes of thy mercy, giue

The Embassadour betweene

me patience to endure this my
affliction & tryall, and giue mee
grace O Lord, to make such vse
thercof that it may bee to thy
glozy and my good, put into my
minde all y. pzecepts, comforts,
instructions, I haue heard, or
read of al my life before, as strōg
meditations to comfort mee in
this my extremity. Be not farre
from me, O Lord, lest Satan
pzeuaile ouer me, make thou my
bed, and I shall rest in peace:
visite me O Lord, as thou did-
est visite Peters wines mother,
and the Captaines seruant: for
vnto thee belongeth health and
saluation, thou bringest to the
doore of death, and to the brinke
of the graue, and yet if thy good
will & pleasure be, thou restorest
to health and perfection againe.

And

Heauen and Earth.

And gracious and louing father,
seale in my heart by thy holy
spirit, the forgiveness of all my
sins, throughout y^e whole course
of my life, that what I haue
done or said amisse, may bee bu-
ried in the wounds of thy sonne,
so that they be neuer layd vnto
my charge, nor imputed against
me: in his blood purge my body
and soule from all their corrup-
tions; and if this my visitation
bee not vnto the death, may it
please thee to helpe me vpon the
bed of my sorrowes, speake but
the word, and it shall bee done,
renue my former health vnto
me, that I may take vp my bed
and walk, and by a happy trans-
mutation turne my whole heap
of sorrow into a bundle of ioy.
Heale me, and I shall be whole,
sane

The Embassadour betweene

saue me and I shall not bee condemned: deliuer mee from the pit of corruption, that openeth her mouth, & shutteth vs therein, and keepeth vs as part of her owne bowels: For the graue will not acknowledge thee, nor the dead confesse thee; but the liuing shall extoll and magnifie thy name world without end. But if to thy vncomprehended wisdom (to ballance against which all the wisdom in the world is but folly) it seeme better to thee that I dye then liue, then deale with me according to thy good pleasure, giue thine Angels charge ouer my soule, that it may be receiued in peace, which into thine hands I commend, that gauest it me: strengthen my faith in thee, and in thy Law,

Heauen and Earth.

Law, that I may willingly resigne that into thy hands that was due vnto thee the first day that I liued, if it had pleased thee to call for it, by a double right; nay so many rights that might claime a thousand liues, if I had them to lay downe for thee, that hast layd downe thine owne Son, and done so many things for me, and for my sake, and for all mankinde: and teach me, O Lord, to make such true vse of this my sicknesse, that the former miseries of this wretched life, ioined with my present grieffe & anguish, make me weary of these times of sin, and willing to resigne my soule into thy hands, prepared by this vnwelcome, yet wholesome summoner, that will transport mee out of
L this

The Embassadour betweene
this vale of misery, to that euer-
lasting kingdome which thou
hast purchased for mee; which
grant I beseech thee, for Christ
Iesus sake, my onely Saviour
and Redeemer. Amen.

The commendation of the soule
to bee said at a sicke mans
death, out of the *Man. of M.*
Crashaw.

I Here commend thee to Al-
mighty God most deere bro-
ther, and I commit thee to him
whose creature thou art: Goe
forth therefore, O Christian
Soule, get thee gone out of
this filthy world, goe forth in
the name of the Almighty Fa-
ther, who created thee, in the
name of Iesus Christ, who
died

Heauen and Earth.

died for thee; in the name of the
Holy ghost, who hath beene
powred out vpon thee: and
when thou, happy soule, art de-
liuered out of the prison of the
body, the glorious quier of hea-
uenly Angels meete, and the
Company of all holy Saints
entertaine thee, the louing coun-
tenance. and cheerefull face of
Iesus Christ shine vpon thee, a
mercifull iudge be he vnto thee,
that thou maist haue sentence to
sit for euermore amongst his
Saints on his right hand: thy
dwelling be in peace, and thy ha-
bitation in the heauenly Ieru-
salem for euermore: farre bee it
from thee euer to feele or know
how horrible the darknesse, how
terrible the flames, how intolle-
rable the torments of hell are,

The Embassadour betweene

Sathan and all his hellish guard
be confounded at thy presence;
and if he dare set vpon thee, vi-
ctoꝝy and triumph bee on thy
side, shame and trembling fall
vpon him from the presence of
Gods Angels, and hee be vani-
shed into the blacke mists, and
confused Chaos of eternall dark-
nesse. But let the Lord arise,
and his enemies bee scattered:
and as the smoake vanisheth, so
let them flye away, but let the
iust bee exalted, and reioyce in
the presence of the Lord: let the
infernall legions not dare to
touch thee, noꝝ all Sathans
Hell-hounds presume to hinder
thee; and hee, who disdained
not to dye foꝝ thee, bee hee thy
Saviour and deliuerer from all
spirituall vexation. Bee the
gates

Heaven and Earth.

gates of Paradise open vnto thee, and thy Chzist giue thee thy place and mansion in the same: and hee that is the true Passoz, and great Sheeheard of the sheepe, acknowledge thee for one of his true sheepe, and receiue thee into his fold. Iesus Chzist absolue thee from all thy sinnes, and place thee on his right hand, among his elect, that there thou mayst see thy Redee-mer face to face, and in the socie-ty of blessed soules maist enioy the comforts of heavenly con-templation, and the blessed vi-sion of God for euer and euer.

Amen.

W. C.

*The Embassadour betweene
Six signes, according to S. An-
selme, vpon the which a man
may rest confident of his sal-
uation.*

- 1 If he beleene the articles of Chri-
an faith, as many as are determi-
ned by the Church.*
- 2 If he reioyce to dye in the faith of
Christ.*
- 3 If hee know that hee hath grie-
uously offended God.*
- 4 If he be hartely sorry for it.*
- 5 If he resolute to forsake his sinnes,
if God giue him life.*
- 6 If he hope and beleene to come to
eternall saluation, not by his
owne merits, but by the merits of
Iesus Christ.*

Then say to the sicke person:
If Sathan obiekt any thing a-
gainst thee, oppose thou the
merits of Christ betwixt thee
and

Heauen and Earth.

and him. And thus without all doubt he shall be saued.

Another Meditation against the feare of death, & for strength & patience in that last houre.

Statutum est omnibus semel mori.

THe mettall and substance wherof we are made, being but dust & ashes, slime & corruption, might alone, without further motiue & reason, perswade vs that we are not everlasting, nor made for continuance, what is man therefore, O Lord, that he should be proud? or what are our bodies, that we should so regard them, the beauty & delicacie wherof so much pampered and adozned, so much accounted & esteemed of, so curiously & care-

The Embassador betweene

fully preserved & kept, must so suddenly descend to corruption amongst the wormes & creepers of the earth, and to rubble and ashes. This mutation and dissolution of our bodies, the separation and seuering of two ancient Inne-mate-friends, must needs, as in the act, so in the consideration therof, strike a strange amazement in a weake and vnderresolved Christian, that truly vnderstands not what death is, which is indeed to the godly, and those that haue made a preparation thereunto, the gate and passage to a better life, the end of sorrow, and a rest from labour: yet O Lord, consider the weakenesse of our nature, and helpe vs in that, which euen thy blessed Saints, Prophets, and

Heauen and Earth.

and Apostles, that knew thee
in a measure aboue our know-
ledge, that haue giuen rules,
and motiues, and reasons a-
gainst the feare thereof; yet in
the tryall and accomplishment
thereof, haue found the imbeci-
lity of flesh and nature repug-
nant against it; and for the ad-
ding of a few lingring dayes of
further cares and sorowes,
some haue forsworne thee, o-
thers haue wept vnto thee, and
all haue beene willing to stretch
it out to the last minute; and yet
it is but a prolonging, not a pre-
seruing. Ezechias may turne to
the wall and weep, and mourne
like a Doue, and pray for life,
yet at the last hee must render
it vp. O Lord, giue vs there-
fore patience to part with it, be-

L. 5

ing

The Embassador betweene

ing no inheritance to vs, but
debt to thee, beeing most cer-
taine, and assuredly perswaded,
that thou wilt one day restore
it to his former, nay fuller per-
fection. lessen our loue toward
the world, and our selues, and
increase it towards thee, and
thy Kingdome. Make this,
good Father, the frequent
thought and meditation of
our hearts, to thinke that wee
must dye, that it may breed in
vs humility and godlinesse, as
a happy preparation thereun-
to: let vs resolue patiently
and resolutely to vndergoe
that taske assigned by thee, the
dissolution of nature: for the
corruption of nature, the King
is gone, and wee neede not
feare it, beeing but that which
all

Heauen and Earth.

all the fenerall ages and generations of the woꝛld that are past, haue accomplished; and in the times and seasons descended to corruption, and others haue taken their places, and all that are to come must drinke of the same portion. Mathusalem. though he liue 969 yeares, yet must he not liue euer: the portion neuer so long, the person neuer so eminent, his preservation neuer so great, to this at last hee must surely come, and all mankind besides, although not all by one meanes, yet all byings to one end, though some by water, some by fire, some by famine, some by pestilence, some by the lawes of wilde beasts, some by the hand of an enemy, some in the bed, others in the field, Ha-
man

The Embassadour betweene

man by the gallowses, Iesabel by
dogges, Herod by wormes, the
Sonnes and daughters of Iob by
the fall of an house, the Mothers
and Infants of Ierusalem by fa-
mine. One cryeth my head, my
head, as the Shunamites sonne,
another my bowels, another my
feet, feet, as Asa, the Stone, the
Gout, the Feuer, and a thou-
sand other punishments, not
yet equall to our sinnes, thy
iust Executioners of that sen-
tence: Thou shalt dye the death,
pronounced against our first
Parents, and in them to the
whole race of mankinde: Re-
member thy end, saith the wise
man, & thou shalt not do amisse.
Teach vs, O Lord, to remem-
ber it, and make vse thereafter,
that will in time remember vs,
if

Heauen and Earth.

if we forget it, Though we escape the pit we shall be taken in the snare, we shall fly from a Lyon and a beare shall meet with vs, or leane our hand ypon a wall and a serpent shal bite vs: we may be deliuered from fire troubles and the seauenth shall dispatch vs, for neyther counsel nor art, nor meanes can preserve vs ever for it is the will of God and the cannon of his owne lippes, against the which there is no euasion, no conuenant to be made with death & the grane, let this meditation be vnto vs as the starre that lead the wisemen vnto Bethleem, where Christ then lay in a māger in an inne that now sittes at the right hād of his father in heauen, from whence he shall come to iudge both

The Embassadour betweene

both the quicke and the dead
it may lead vs to the throne
of his maiesty where now he
raigneth in glozy for euermore,
sweeten O Lord this remem-
brance of death and the grane
vnto vs with this cogitation
that it was thy bed, that in our
strength and youth our veynes
full of bloud, and our bones of
marrow, in our liuelihood and
iollity we may thinke of our dis-
solution with a quiet mind, and
with S. Paul desire to be disso-
lued & to be with Christ, whose
pzeence in such full and ample
measure as we shall there inioy
it, far exceedeth all the pleasure
and delight that this transitory
world afford thee: giue vs more
wisedome O Lord then to e-
steeme the ruinous and rotten
cottages

Heauen and Earth.

cottages and houses, we liue in
fortresses and castles of euer-
lasting refuge, not built vpon
rockes for continuance, but v-
pon tottering heapes of sand
& ashes, shaken about our eares
with the winde and stormes of
infinite casualties and afflictions,
gaping still for ruine and con-
fusion, teach vs to know that
heere, wee haue no abiding Cit-
ty, but we look for one to come,
that we passe not our time in
this vale of misery day & night,
youth and age, in pleasure and
delight, that so we make our
end, & the remembrance there,
of bitter vnto vs, neyther let
vs thinke that because we haue
fatnesse in our bones and health
in our ioynts, that therefore we
shall liue many yeares, and se
the

The Embassadour betweene

the succession of our sons and
nephewes, if we doe, what will
become of this? if we flatter our
selues, soule take thy rest and
vpon the suddaine are snacht to
hell, once moze let vs speake
like Abraham, one thing, and
one thing moze we will beg at
thy handes, that since thy de-
cree is set downe and thy word
is past, the accomplishment
whereof neuer fayles in the
least tittle, that all shall dye, con-
fermed by so many millions of
creatures, since the beginning
of the world to this present,
which shall not cease to runne
on whilst there are creatures
breathing vpon the circle of the
earth to the end of the world &
dissolution of all things, since
we must all waxe old as doth
a garment,

Heauen and Earth.

a garment, and from one defect
to another drawe thereunto,
since the sonne of God himselte
vpon the earth was not priui-
ledge, that now in this time of
preparation we make sweet and
hony our passage, by a due and
godly preparation thereunto,
that when our friends and our
children forsake vs with grieue
and sorrow on both sides, the
Phisition giues vs ouer, (wi-
sheth vs well but can doe vs no
good) that then when no com-
fort, is left vnto vs, besides we
haue cōfort in our souls thzough
the forgiveness of our sins, and
though we haue a graue be fore
our eyes, greedy, inextinguishable,
unsatisfied, opening her mouth
to receiue vs, and hauing recei-
ued vs closing hereuerlasting ia-
wes

The Embassadour betweene

iaues vpo vs. neuer to returne
vs backe againe till the woꝛmes
and vermine of the earth haue
deuoured vs, we despaire not
though the strongest man liuing
a hart of marble & iron shall find
terroz enough in the thought
& accōplishment of these things,
yea Aristippus feareth death as
well as the common people, but
if the wrath of God which con
sumes like a riuer of brimstone
foꝛ our foꝛmer transgressions
shal accompany them, thise wo
vnto vs, our dull and heauy co
gitations will then exclude all
thought of mercy, and our sou
les shall sleepe in death clogged
with a burthen of sinnes which
were neuer repented of: there
foꝛe O Lord teach vs true and
timely repentance foꝛ our sins
that

Heauen and Earth.

that the extremity which then
outragiously wil assault vs may
be lessened, and the sting there-
of pulled away before hand that
now we may liue the life of the
righteous, that then we may
die the death of the Godly, that
we now gird on our armour be-
fore the battayle beginne, that we
now thinke of repentance and
doe it before it be to late, before
this wellcome or vniwellcome
guest, as we our selues make
him, comineth, which brings in
his hand, either tydings of great
ioy or a message of everlasting
sorrow. giuing to all such grace,
vnto vs to possesse these transi-
tory things, that they possesse
not vs, that we may so vse this
world as if we vsed it not : to
passe through this vale of mis-
ery,

The Embassadour betweene

ry, our few and euill dayes,
with such regard to our life, such
loue to thy law, such obedience
to thy precepts, that wee may
enioy the first, and aboyde the
later, which graunt Lord for thy
mercies sake. Amen.

Sir Thomas Moore.

*Fleres si scires unum tuatempora
mensum.*

*Rides quid non sit forsitan una
dies.*

Knewest thou a moneth should
end thy dayes it would giue
cause of sorrow.

And yet perhaps thou laughs
to day, when thou must die
to morrow.

A

Heauen and Earth.

A Prayer or meditation before
the receyuing of the holy
communion.

Most mercifull and most
wozthely beloued Lord
the eternall sonne of the eternal
father, thou blessed Iesus Chzist
what should we render vnto thee
for all thy louing kindnesse, for
all that thou hast done and suffe-
red for vs, thy creatures, of pri-
uiledge aboue all the creatures
in the world, the sonnes and
daughters of men, indued with
wisedome, capability, and vn-
derstanding, the steps of thy
foot the printes of thy hands, fi-
red in a spacious world, and the
innumerability of creatures
there, of delight and admiration
for

The Embassadour betweene

for vs to contemplate theron,
and imploy to our vse a delight
more heavenly and truly intire
alone, then all the irrationall
& hud-winked creatures in the
world can fast besides, & there-
fore all those in subiection vnder
our foot, besides fashioned and
framed vs to thine owne image
with a stature ascendant, shoot-
ing vp right into heauen, when
all other creatures go groueling
& precipitated downe towards
the earth, yet O Lord for all
these benefits and excellent in-
dowments that we should be-
haue our selues so vngratefully
towards, thee, that it should
repent the to haue made man,
that our rebellious and vnna-
turall sins should vntwillingly
on thy party draw thy punish-
ments

Heauen and Earth.

ments euen from out thy grasped hand: Oceans of waters frō thy cloudes to drowne all the world but eight persons, shall pull fier from heauen to burne whole Citties and townes as Sodome and Gomorroh were, and not ten righteous persons to be found, amongst ten thousand vnrightheous, and yet thy loue to be so far continued, notwithstanding that when all mā-kind had peruerthed their ways, and there was not one that did good, no not one, and wee lay bare and open to the law, and sathan triumphing ouer our infirmities leading vs captiues vnder the bondage of sinne, that thou shouldest send thy sonne into the world, descending from the throne of his maiesty into
the

The Embassadour betweene

the bowelles of humanity, from
thy right hand in heauen, to thy
foot-stoole the earth, there to be
layed in a manger, persecuted
by Herod being a child, to pay
tribute, to preach, to pray, to
fast, to be tempted, to be betra-
yed, to be mocked, to be scourged
to be crowned, to be crucified, &
all by vngratefull man, that
would oppose a power against
him that gaue them power, to
take away his life that was the
authoꝝ of life, and breathed the
breath of life into there nostrils
yet **D** lone without example,
without imitation : that very
night that hee was betrayed,
when the holwer and the power
of darkenesse met together, whi
the blackest consultation that
euer day oꝝ night was witnesse

Heauen and Earth.

too was held, to darken the sun,
to extinguisht the light, to vnder-
mine the intirest innocency,
that euer posselt the breath of
being: yet O loue aboue all
loue, that night and that ho-
wer of that night, when these
heades were combining against
thee wast thou instituting and
ordayning this thy blessed Sa-
crament, to the saluation of
there soules, and all the wret-
ched sinners in the world be-
sides, as many as by a liuely
fayth, shall apply it to there
wounded consciences, O gra-
tious God open thou our eyes
in the largest consideration,
that wee may see thy loue and
consider what thou hast done
for the sonnes of men, that for
thy loue vnto vs, moze strong
then

The Embassadour betweene

then death, we may returne
our loue to thee moze weake
then our owne life, cold, dull
and frosen, which let vs seeke
to warme in the hottest zeale of
our affection, that in some peece
measure we may be worthy to
receiue this thy sacrament of
thy most blessed body|and blood
then by thee ordayned to our
euerlasting saluation & y^e ad-
miracion of men and Angels,
and that we may so doe, pre-
pare vs O Lord to this thy hea-
uenly banquet with all due and
requisite regard, with penitent
and bleeding hartes that we
come not there without our
wedding garment leass we
turne that blessing into a curse
and by eating and drinkeing our
owne dampnation, bee guilty
of

Heauen and Earth.

of thy body and bloud which
is otherwayes able to saue our
soules, and to that end we be-
sech thee, set a part in vs what-
soeuer thy maiesty is most of-
fended with, or maketh vs un-
woorthy of this thy blessed sacra-
ment, and giue vs new hartes
and new desires, purged and
swept, and prepared fit for the
intertainment of so worthy
a guest, and though with the
Centurion in the Gospell, we
be not worthy that thou shouldest
come vnder our roofe, yet
speake but the word and wee
shall be saved, and then hauing
so receyued thee, wee may
bouldly with Zacheus confesse,
Hodie salus Iehouæ, this day
is saluation come vnto my
house, come vnto my soule,

The Embassadour betweene
the which cause, and effect, pre-
paration and blessing, graunt
Lord for thy mercies sake.
Amen.

A meditation or thankes-
giuing after the recey-
uing of the holy cō-
munion.

Honour, glory, and praise
be given to the **G**od,
the euerliuing sonne of the e-
uerlasting father, the stay and
comfort of all Christian soules,
at whose right hand in hea-
uen thou sittest and raignest
for euermore, what may we
render vnto thee as a sacrifice
acceptable, that hast given thy
selfe a bleeding sacrifice for vs
and

Heauen and Earth.

and for our finnes, A broken
and contrite hart O Lord that
thou wilt not dispise, which
daily in the meditation of this
thy loue and mercy towarde
vs, and what thou hast vnder-
gone for vs our sakes, shall be
rent and torne, that it may
be healed in thy wounds, and
bound vp in the bundle of thy
mercy, that so we may stand
spottlesse before thee y day of thy
appearing, and good Lord so
continue thy fauour vnto vs,
that this leauest and pledge of
thy loue, left as a monument
to all after worldes and ages
to come, may be so powerfull
and effectuell vnto vs that it
may seale in our hartes the for-
giuenesse of our sins washt a-
way in the streame of thy blood,

The Embassadour betweene

and buried in thy side, neuer
to open there mouthes against
vs beeing there condemned to
euerlasting silence, and if at a
ny time the frailtie of the flesh
by the instigation of Sathan
shall draw me vnto sinne, for-
getting what thou sufferedest
therefore, yet let my wand-
ring thoughts, bee called home
to thy sould, in remembrance
of these visible signes, whereby
the breaking of thy body and
the shedding of thy blood is so
liuely presented vnto me, that
I behould it as with my eyes
mourning in my selfe, not accu-
sing the iewes, the scribes nor
pharises, high priestes nor el-
ders, Iudas nor Pilate, but my
sins that tormented, wounded,
crucified the Lord of life to
death,

Heauen and Earth.

death, they were the cause,
these were but the instruments
whereby it was effected, O
what is man that thou shouldest
so regard him, or the sonne
of man that thou so kindly vi-
sited him: let euery nayle that
was oxinen into thy handes
and feet, by the hammer of
our finnes, be a thousand dag-
gers at our hartes, to launch
and let forth that putrified cor-
ruption, that returned such
muddy channelles, to thee the
fountaine of liuing waters,
that but with so a high a price,
and deare expence could not
be purified, but now bee-
ing thus purged and made cleane
let vs be wary we pollute them
not againe, hauing receiued
so pure a guest, let vs not
harbour

The Embassado^r ur betweene

harbour with him the vn-
cleane, least to our euerlasting
losse he take his flight, and for
sake vs, when then our vn-
cleane thoughts and cogitati-
ons, which his presence ex-
pelled and kept a loose of from
vs, retire themselves, euery
one accompanied with seauen
wozse then themselves, and our
end be wozse then our begin-
ning, and so that become vnto
vs the sauour of death vnto
death, which otherwayes had
bene the sauour of life vnto
life, wherefore O Lord blesse
vs at this time, and this the
holy institution that by our
vnworthinesse we turne not
that to euill which was ordain-
ed for our good, make it O
Lord the plasser to heale all our
woundes,

Heauen and Earth.

wounds, the garment to couer
our nakednes, the spirituall and
corporeal bread to the stay of our
bodies and soules, let it be the
cocke to remember our sins, and
the rocke to stay our soules vpon
that we neuer fall from thee
againē, & to that end so blesse vs
most gracious God, y^e this the
sacrament now receyued, may
be to our euerlasting good and
wellfare, so conducting vs
through this vale of misery
with so godly a direction & guide,
enuy, contention, and malice
laid a side, forgiuing the offenses
of our bretheren towards
vs, as we expect forgiveness
at thy handes, that so in a godly
society in this world we may
liue together in peace vntill
we shall raigne with thee
in

The Embassador betwene

in glory, which art the end of
peace, where we shall then be-
hold thee with our bodily eyes,
as we behold thee now with
faith, by the eye of the Spirit,
and see that body that was bro-
ken and bruised for our sinnes,
those hands that haue made vs,
and fed vs, that head that was
crowned, now all glorified,
neuer to bee debated more.

To which blessed vision, &
fruition, he bring vs, that
hath so ransomed vs,
for the glory of his
sacred Name.

Amen.

Heaven and Earth.

A Thanksgiuing vnto God
the Father, vsed by the re-
uerend and learned, W.

Musc. and fit to bee
vsed of all good
Christians.

LET all true Christians
say and acknowledge with
one heart and mouth, say also
with them, O my Soule,
say in this mortall body,
without this mortall body,
Glory, Honour, and Praise
bee vnto thee, most mercifull
God, throughout all ages and
Generations of the world,
which hast not spared thine
only Sonne, but offered him
vp a bleeding Sacrifice for
the

The Embassdour betweene

the sins of thy people giuen
him to death euen to the death
of the Crosse, for most wret-
ched mankind, to that end that
through him we might be sa-
ued and deliuered from di-
struction and brought into the
liberty of euerlasting life, graunt
vnto vs by thy spirit that we
may perfect and continue in
this thy grace for euer and euer.
Amen.

Mart. Luthers Prayers.

Conferme in vs O God
that which thou hast
wrought, and finish the worke
thou hast begunne in vs, to the
glory of thy name, and the sa-
uing of our soules at the dre-
adfull

Heauen and Earth.

adfull day of thy Visitation,
for thy mercies sake. Amen.

Saint Aust.

*O Deus omnium miserationum, pa-
ter Abyssus misericordie tue ab-
sorbeat abyssum peccatorum meo-
rum.*

O Father of all goodnesse and
mercy, let the depth of thy
mercy drye vp the depth of
my finnes.

A Prayer for a Woman with
childe, or in trauaile, to bee
said by those present with
her.

O God most wise, most iust,
the blessed Father of our
blessed

The Embassadour betweene

blesſed Lord and ſauour Chriſt
Jeſus, creatoꝝ, preſeruer, and
gouernoꝝ of all things, next vn-
der thee vnder the ſubiectiõ of
man, ſo largely intituled by thy
loue, extended by thy fauour,
created with ſo goodly and beau-
tifull a perfection in the eſtate of
Innocency, that hee was y^e mo-
dell, and figure, & lively Image
of thee, the fountaine of all per-
fection and happineſſe: but
thꝛough ſinne is our image de-
faced, our beauty and perfection
darkened our whole diſpoſition
and purpoſe altered, the earth
made barren, and curſed foꝝ our
ſake, and we curſed in the curſe,
by the ſterility, labour, and ma-
nuring thereof, that now denies
the increaſe that befoze ſhee
bꝛought ſoꝝth without y^e ſweat
and

Heauen and Earth.

and sorrow of the heart and
browes of man. And soꝝ wo-
man, a party in the sinne, a par-
ty in the curse: In paine and sor-
row shalt thou bring forth. And
to the Serpent, vpon thy belly
shalt thou creepe, and dust shalt
thou eate all the dayes of thy
life. Yet to this woman, O
Lord! as her present necessity re-
quireth, bee propitious, & neere
vnto her, let thy bꝛth sweeten
her sorrow, that broke the head
of the Serpent, that was the
cause of the breach of thy Com-
mandement, that hath sweete-
ned the sorrowes of all man-
kinde. Heare her, O Lord, and
answere her fauourably, and be
not angry with thy seruant soꝝ
presuming to cry vnto thee, soꝝ
the vncessant beating thine
eares

The Embassador betwene

eares with her' clamours, for
griefe compelleth her to speake,
and the misery shee endureth in-
forceth her to cry vnto thee:
haue mercy vpon her, O foun-
taine of mercy, and hearken to
her agony, that cryeth for thy
helpe. To her, and all women
with childe, or in trauaile, bee
mercifull, and giue them grace
with patience to vndergoe and
suffer the decree and pleasure of
thy holy will: let them neuer
strive against thee through im-
patience, but in true faith, and
inuocation of thy name, suffer
thy crosse contentedly, which
their owne originall sinne and
wickednesse drew fro thy hands
vntwillingly. O Lord, if her hea-
uiness induce for a night, let
her comfort come in y morning,
for

Heauen and Earth.

for ioy that a child is borne into the world: and to that end, blessed God, bee thou present and powerfull in the exigent and strait of her greatest extremity (for as all thy works are wonderfull, and past finding out, as our soules know right well, so are they not manifested in a shallow measure) in the connerion, creation, and nourishment, and preservation of the infant in the wombe of the mother, in the birth and bringing forth of their little limbes into the world, all whole and perfect; to the which if thy ayd and hand bee absent, though all helpe beside in the world bee present, they perish vndoubtedly, both the one and the other. Wherefore thou God of wonders, and Father Almighty

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mighty of heauen and earth, as thou hast by the death of thine onely Sonne, taken away the finnes of the whole world, and condemned sinne in the flesh, so take away the anguish of Childe-birth, brought forth by sin to all woman-kinde, especially to this woman now in thy hands, that shee may ioyfully bzing forth that which by thy blessing, shee hath happely conceived, that shee may bee to her Husbonds and her owne comfort, as the fruitfull vine on the walles of his house, and his children like the Oliue branches round about his table. Thy blessing vpon those y feare thy name, which blessing for thy blessed name sake grant thou God of al power & goodnes. Amē

The

Heaven and Earth.

The Prisoners prayer, written
by a Gentleman, in passion
and penitence, a few dayes
before his tryall.

O Everliving God, & most
mercifull Father, that art
present in all places, and neere
vnto all such as call vpon thee,
haue mercy vpon mee most
wretched sinner, odious in the
sight of God, hateful in the eyes
of man, banished from thy fa-
uour, from the lights of the
Sunne and firmament, all hu-
mane comforts denyed me, fet-
tered in body and in soule, with
the links and chains of my sins,
and euen bound to destruction,
vlesse thou send me succour
fro aboue. My life I haue abused
and

The Embassadour betweene

and diuerſted my courſe from the
pathes of thy commandements,
by the which I haue not onely
offended my brethren in y flesh,
& the law of man, by the which
my body is condemned to dye,
hauiug onely power ouer that:
But thee, the great God of hea-
uen and earth (that madeſt me,
and induedſt mee with many of
thy good gifts, and blessings, as
health, ſtrength, agility of body,
had I had but one blessing more,
that was grace, to haue bleſed
them well) that art able to caſt
both body and ſoule into Hell-
fire: yet though by my offences
againſt Dauids choyce, I haue
fallen into the hands of man,
from whom I expect no fauour
for my life, yet with thee there
is mercy for the forgiveness of
my

Heauen and Earth.

my finnes beyond expectation,
which with that happy Thiefe,
not in his life, but in his death,
I trust in thy goodnesse to finde
so, that when the day shall come
that shall finish the Sentence
that shall end my misery and
wretchednesse in this life, That
day I shall be with thee in Para-
dise, though euill haue bene my
life euer since I had power to
thinke or execute, so farre for-
getting humanity and nature,
as if I had sucked the Dragons
in the wilderness, hauing done
those things that I ought not to
haue done, and left undone those
that I should, neuer remem-
bering thy dreadfull name, but in
the abuse thereof, neuer hearing
thy word, but with contempt,
neuer taking admonition, but
with

The Embassador betweene

with scozne, and quenching the good motions of the spirit with the whole deluge of sinne, dishonouring my parents, and all good men, delighting in ryot, drunkenness, whoredome and flouth, yet neuer tought in conscience for any, nor for all, so far had custome hardened me, and Sathan posselt me, that I was sicke, euen to death, and felt not my ill. I was at the brinke of hell, and yet perceiued not my footing. For the which O pardon me, my God, and shew thy mercy vpon mee, and all prisoners and captiues: teach mee, that by this my restraint, that my liberty and loose life neuer pointed finger vnto, that it is a happy compunction in the body, that makes a blessed compunction

Heauen and Earth.

punction in the soule; And it is not thy least fauour vnto mee, that thou hast stopped my headstrong course in the middest of mine iniquities, in the readiest path to destruction, that the Diuill could prescribe, or flesh and blond follow, ere I had filled vp the measure to the brimme, ere my condemnation was sealed, and thy face for euer turned away from me. Giue me grace, O Lord, to make such vse of this little time I haue to liue, that what with many dayes and sins I had lost, with many teares and sobbes I may recouer; and that whether my life bee prolonged beyond my expectation, or ended according to my account, I may neuer from this time fall from thee, but take
such

The Embassadour betweene

such deepe root by this thy mercy, that beeing fully perswaded my sinnes are washed away in the bloud of the lambe, and my transgressions done away in his satisfiying, I may indeauour to liue in such newnesse of life and conuersation amongst men, that whom my euill life corrupted by example, my better may restore againe by imitation, to the praise of thy name, the good of thy Chilozen, and the saluation of my soule, and the magnifying of thy mercy world without end.

Heauen and Earth.

A Thanksgiuing for our redē-
tion, purchased through the
bloud of Christ, and for o-
ther both corporal and spiri-
tuall blessings.

Vhat can man say that
hee inioues amongst
the innumerability of all thy be-
nefits and mercies, that he hath
not receiued from thee, and for
the same ought to be thankfull,
but especially ought thy glory to
be magnified by vs, for our Ele-
ction, Creation Iustification,
Sanctification, who hast pre-
serued vs from day to day, and
from a thousand dangers thre-
ning both body and soule to
their vtter confusion. O most
gracious and louing Father,
¶ which

The Embassadour betweene

Which art beloued for thy goodnesse, honoured for thy greatness, reioyced in for thy happiness, praised for thy merits, and prayed vnto for thy mercies, I acknowledge my selfe all too meane & vnperfect to sound forth thy praises in such a key as I ought, or thou deseruest: when I thinke therof, a debility seizeth vpon all my parts, and I want words to expresse & powre out my soule before thee. In large O Lord, mine vnderstanding, that I may the more fully conceiue and apprehend thy benefites, that y abundance thereof may teach me new language, and phrase of more copious signification and content, and fill my heart with ioy aboue measure in the apprehension therof.

Heauen and Earth.

By thy loue I was elected, by
thy goodnesse I was created by
thy spirit I was called, by thy
mercy I was iustified, by thy
grace I was sanctified, and by
thy power I am preserved, and
by thy sufferings I shall bee sa-
ued. By thy permission & good-
nesse I moue, liue, and haue my
being: naked came I out of my
mothers wombe, and thou hast
cloathed mee; hungry haue I
come to thy gates, and thou hast
fed me; harborlesse haue I bene
exposed, and thou hast taken me
in: well therefore may I ad-
mire thy mercies in silence, but
speake of them as is meet I ca-
not, for there words forsake me,
& my tongue becommeth mute.
Merciful father for all thele thy
benefites haue I laid them to

The Embassadour betweene

heart, resisted the motions of y^e flesh, the temptations of the diuell? No, I haue sinned grievously in thy sight, preferred the desires of my flesh before y^e precepts of thy law, choosing rather a short and momentary taste of dayes in iollity and pleasure in this world, which at their fullest height are ever waning, and attended on by sorrow, then the eternall ioyes of thy kingdome in the world to come, nothing dreading y^e displeasure of thy Maiesty, whose breath shaketh the foundations of the earth, and maketh the spirits of darknesse to tremble, & burneth unconquenchably in y^e bottomlesse pit of hell, whose power is so infinite. y^e in the twinkling of an eye, or more sudden the y^e flash of the
the

Heaven and Earth.

the lightning is able to consume
what euer his hāds haue made :
yet notwithstanding , sinfull &
carelesse creature that I am,
haue I bin bold to do wickedly,
to perseuer in the same, so now
touched in conscience by y^e finger
of thy good spirit, I am bold to
speake, beeing but dust & ashes,
prostrated befoze y^e throne of thy
maiesty, hartely to beseech, and
humbly intreate thee, that thou
wilt not deale with mee accor-
ding to my deserts : for then O
Lord, where should I stand to
plead my case : fire and brim-
stone should bee my portion to
drinke, that haue drunke downe
sinne as Behemoth drinketh
downe water: but thou art gra-
cious & compassionate, therfore
vnder the shadow of thy wings

The Embassadour betweene

will I seeke for refuge, desiring thee to naile all my sinnes to thy crosse, that through thy sufferings I may obtaine remission thereof. I am a sinner, yet redeemed by thy pretious blood: a sinner I am, remember thou camest into y^e world to saue sinners, wherof I am chiefe, lost in a wildernesse of errors, wandring from thy presence: helpe me, O Lord, or else who can deliver me? same wise, O Lord, or else I perish, for there is no redemption no saluation without thee: heare him O Lord that condemneth himselfe, & calet^h vpon thee. O Sauour, whom wilt thou saue, if y^e sinner shall despend to perdition that despai^reth of himselfe, and trusteth in thee? O blessed Sauour and Redeemer

Heauen and Earth.

deemer of the world, aswage my
griefe. heale my diseases: thou
hast called me when I, like the
deafe Adder, would not heare
thy voyce: wilt thou then turne
away thy face when my cries
come vnto thee? wilt thou suffer
that to bee lost which thou pur-
chastest at so deere a prise? No
Lord, for thy mercies sake, for
thine owne sake sweet Iesus.

Of the danger of deferring our
repentance, with a praier sud-
denly to conceiue it, and
soone to practise it.

Merciful God, and most lo-
uing father, what may I
render vnto thee for all thy be-
nefits, more in number then the
moaths in the sunne, or the sands

The Embassadour betweene

will I seeke for refuge, desiring thee to naile all my sinnes to thy crosse, that thzough thy sufferings I may obtaine remission thereof. I am a sinner, yet redeemed by thy pretious blood: a sinner I am, remember thou camest into y^e world to saue sinners, wherof I am chiefe, lost in a wildernesse of errors, wandering from thy presence: helpe me, O Lord, or else who can deliuer me? saue mee, O Lord, or else I perish, for there is no redemption no saluation without thee: heare him O Lord that condemneth himselfe, & calleth vpon thee. O Sauour, whom wilt thou saue, if y^e sinner shall descend to perdition that despaieth of himselfe, and trusteth in thee? O blessed Sauour and Redeemer

deemer

Heauen and Earth.

deemer of the world, assuage my
griefe. heale my diseases: thou
hast called me when I, like the
deafe Adder, would not heare
thy voyce: wilt thou then turne
away thy face when my cryes
come vnto thee? wilt thou suffer
that to bee lost which thou pur-
chastest at so deere a prise? No
Lord, for thy mercies sake, for
thine owne sake sweet Iesus.

Of the danger of deferring our
repentance, with a praier sud-
denly to conceiue it, and
soone to practise it.

Merciful God, and most lo-
uing father, what may I
render vnto thee for all thy be-
nefits, more in number then the
moathes in the sunne, or y^e sands

The Embassadour betweene

by the sea-hore, that hast made
to be when I was not, predesti-
nated mee from y^e beginning of
the world, to be in due time and
season, protected me in my mo-
thers wombe, carefully taken
me out from thence, euer since
been my guardian to these yeares
of my youth: & for all these thou
requirest nought but thankful-
nesse towards thee, and remem-
brance of thee in my yonger
yeares & capacities, and shall I
neglect and deferre then to giue
thee the gifts of thine owne gi-
uing? Shall I giue the first of my
life, and best of mine yeares, the
strength and marrow of my
dayes to the seruice of Satan,
and think that thou wilt receiue
me in my hoary age, when sinne
leaves me, and I not it? Good

Lord

Heaven and Earth.

Lord wipe all such ingratitude
out of my mind. y I may with a
present ioy & felicity in thee, im-
brace thee in due time in some
measure, which hast done & suf-
fered so many things for my
soule and body: put farre from
me, O Lord, the thoughts and
imaginations of wicked men,
that vpon thy long suffering &
patience. passe ouer their daies
in mirth and iollity, and thinke
their latest yeares, or last gaspes
sufficient satisfaction for a lewd
and long mis-spended life. Thy
father & thy mother in the dayes
of thy humanity, looking thee in
the temple went but one dayes
Journey without thee, but
sought thee 3. dayes, sorrowing
before they found thee. Vee y
hath lost thee many years, must
haue

The Embassadour betweene

haue many yeares to finde thee
again; and late and constrained
repentance is seldome true re-
pentance: our time is not when
wee our selues will, but when
God doth call, heare wee must
when he speaketh, open we must
when he knocketh, else wee shall
potoze out our petitions in vaine:
for when wee pray hee will not
heare vs, the first and best is his
oue, & more then we can giue, or
he expects; and the last & worst
is not sufficient, and hee iustly
may and will reiect it. Grant
therefore mercifull Father,
that thy word may worke
in vs so free and voluntary o-
bedience to thy will, that thou
mayst accept it, which in vs is
willing subiection, not by thy
iudgements, which is constrain-
ned

Heauen and Earth.

ned obedience for feare of diffraction, which thou little regardest.

O Lord take from me that common and dangerous sin of presumption, presumption of thy mercies, that thou desirest not the damnation of sinners, that our yeares & youth, obseruation of diet, & curiosity of our health, will carry vs to the last yeares of our expectation; and when we draw neere to our end, that then safely enough we may begin to thinke vpon thee, & all in due season And thus make presumption the rocke whereupon we shipwacke our soules, and by y^e which many millions haue perished, it drowned the old world, it threw the rich glutton into hell. Lord make my sence & vnderstanding as a bulwark to
beat

The Embassadour betweene

beat back all the policies and assaults that Satan can devise to beat against with that engine: that to day I may heare thy voice lest thou harden my heart. And if I will deferre vpon hope and example, make me that I rather feare the portion of the bad Thiefe, then the successe of the good, and let me not refuse thy grace in my health, whe thou offerest it, lest when I shall craue it in my sicknesse, thou refuse to giue it mee: Touch mee, O Lord, with a consideration of the danger thereof, that in time I may haue grace to call for thy grace to pzeuent it, that I may now amend, and not deferre till hereafter, to the end, to my death, when there is no remeday, but either I must
to

Heauen and Earth.

to heauen or to hell, to God or
to the deuill, and when that
comfort is seldome, found which
presumptuously was imagined,
when the memory presentes
fantasies and dreames, the harte
akes, the handes tremble, the
tongue faltereth, the eyes war-
rim, cheekes pale, lips blacke,
feet weake, and the whole body
and soule possessed with an-
guish, and grieve, and terrour,
what repentance shall we then
make? when our sinnes are
so great they ouer-presse vs,
our comfort so small that we
haue noe feeling of it, our
time so short that we cannot
thinke of them, our friends
weeping that they put vs out
of them, amasement & distracti-
on peeping wildly throughout
all

Heauen and Earth.

all our senses, miserable is that man in this case whose end and repentance comes so neare together: therefore Lord: what soeuer at the time of my death I would wish to haue done, grant that in this time of my health I may doe it, and Lord make me vnderstanding, capable so wise in my generation, so gracious in thy grace that foreknowing these things I may preuent them, that with the wise virgines I may euer haue the oyle in my lampe, that is bes in readinesse to goe with thee whensoever it please thee, that now I heare thy voice when thou speakest vnto me, be acquainted with thee, that thou bee no stranger vnto me; but a friend and a friend indeed, as
at

The Embassadour betweene

at all times, so especially at this
exigent & last extremity, which
how long it may be I will not
presume, nor how short it may
be dispaire, but prepare my
selfe against it, my readinesse
being my resolution that when-
soever it shall come it shall the
lesse affright mee, in that before
I haue set my house in order
and disposed my selfe thereto.
which preparation that I may
make, and successe that I
may find, graunt me
Lord (though so ma-
ny neglect it) for
thy mercies
sake. Amē.

A

The Embassdour betweene

A prayer and meditation for a
strong faith and against that
dangerous sinne of despe-
ration.

Though our finnes were as
red as scarlet, thy blood O
Lord will wash them as white
as snow, though in sin we haue
bene borne, and in iniquity our
mothers haue conceyued vs,
yet will we trust in thy louing
kindnesse all the dayes of our
life, if wee should trust in our
owne merits, desperatiō would
inuiſion vs on euery ſide, yet
Lord when we conſider the mul-
titude of our finnes, and that e-
uery day of our life we adde to
there number, ſo that all the wa-
ter in the Ocean-sea cannot
rinſe

Heauen and Earth.

since vs from them, for the least
of which in thy iustice, thou
myt throw vs downe to the
bottomleste pit of hell, our faith
faultereth and we begin to dis-
payre, but that we trust in the
merits of his suffering who in y
bundle of his affliction hath gert
vp ours, and will eyther naye
them to his crosse or cast them
into the bottome of the sea, and
hang millstones about there
neckes y they shal neuer rise vp
in iudgement to condemne vs,
y else would neuer suffer vs to
rise vp to be saued. Lord giue vs
grace to be wary to our steps, &
vigilant to our pathes, to haue
an eye to our soules, for Sathan
compasseth the earth, watcheth,
and rozeth and walketh, trans-
formeth himselfe into all shapes
that

The Embassador betweene

that he may win vs in all sins,
into an Angell of light being but
a fiend of darkenelle, to sift and
winnowe vs as wheat, graine
after graine, that if it were pos-
sible he might surprize vs: good
God what need haue we of thy
assistance and grace to beare vs
out, that haue such enemies
without, & such enemies with-
in, the weakest whereof is stron-
ger then we, so that we need
the prayers of our owne spirits,
and the spirit of God that gro-
neth with groanings not to be
expressed, and of the sonne of
God himselfe who sitteth at his
fathers right hand and maketh
intercession for vs that our faith
fayle not, and that we fall not
into desperation, for alas what
ability haue we of our selues: or
what

Heauen and Earth.

What strength haue we in
our sinnes? who are not as
pillers of brasse or the deafe ro-
ckes of the sea (against the which
there waues dash them-
selues and they are not shaken,
being substances so firme & vn-
alterable that cannot be remo-
ued) but dust and ashes crackt
with euery flau and blast of
affliction, and vlesse thou sup-
port vs we are not able to stand
and there is no safety but vn-
der the winges of thy mercy, we
haue sinned against heauen, and
against thee, the father of our
spirits, the father of our flesh,
against him y^e gaue vs his law,
and he that gaue our nature,
birth, and being, by our mil-
deedes and abominations both
the tables haue we broken and
done

The Embassadour betweene

done very wickedly in thy sight.
all the creatures in the world
haue in there kind and degree
bene more dutifull and serui-
ceable vnto thee, then man, so
much beloued of thee made ac-
cording to thine owne image,
indued with reason, directed by
thy law and thy preceptes : a-
uering thus offended men and
bzyetheren what shall we doe, all
the creatures in heauen & earth
accusing and condemning vs,
& y^e Lord himselfe complayning
against vs: I haue nozished and
brought forth childezen and they
haue rebelled against mee, what
shall wee say that our sins are
greater then can be forgiven:
no let vs with Dauid, though
our faith haue almost failed and
our feet sided with his, yet let
vs

Heauen and Earth.

vs with him recover our selues
again, by laying hold vpon thy
promises, support vs O Lord
where thy Angels fell, Caine,
Iudas, Achitophell, for they dis-
payred in thy mercies and there
fall w^{ch} is ir-recoverable, euen to
the bottomlesse pit of hell, from
whence there is no deliuey,
but we will trust in thy mercies
and louing kindnes all the days
we liue in, and kisse the son lest
he be angry, and o turne away
the fauour & light of his coun-
tenance from vs, and lest his
wrath be kindled against vs his
fierce and furious wrath, which
O Lord who is able to abide:
the extent and copiousnesse
whereof is as his mercies
are vnerplicable, and there-
in sueth an abundance of misery
with

For Embassidrar betweene

with a traine and coniunction
of all plagues and punishments
out of the ready store-house of
the restrained inundations of
his wrath, that let at liberty
range in an open feild and there
is none to resist them, we are all
by nature the children of wrath
borne to the inheritance thereof
as to our fathers landes, for no-
thing remaineth so hereditary
to vs as sinne and confusion,
but y the blood of Christ hath
purchased fauour for vs, Lord
giue vs grace to continue it in
keeping a wary conscience to
offend, and walking carefully in
thy feare, but for such O Lord
that are already condemned,
that runne on in an endlesse la-
byrinth of sinne, the race to
distruction without turning
vnto

Heauen and Earth.

unto thee, drawing the unhappy
breath, which if it had neuer ben
breathed into there nostrills
whereby they were made liuing
creatures, (it had bene wel with
them) without repenting, hea-
ping vp anger against the day
of wrath, & not caring to blunt
the edge thereof, there end is the
end of the sentence and they are
sure to perish, not in the life of
the body alone, but in the life
and eternitie of there soules, not
for an age and a period of time
but whilst God raigneth in hea-
uen, able to doe iustice, to auoid
which greivous plagues and pu-
nishments giue vs grace O
Lord suddainly to turne vnto
the whilst the time of grace re-
mayneth least the graue open
her mouth and shut it againe
vpon

The Embassadur betweene

upon vs, and close vs vp in our
finnes, and deliver vs guilty in-
to the hands of perdition, from
the which wee shall neuer bee
freed. Let vs quench this wrath
in time with the blood of the
Lambe, staine from the begin-
ning of the world, and through
the streame of his mercy, and
the riches of his merites, seeke
acceptance, acquaintance, and
friendship with our God, that
wee perish not: let vs not de-
spaire in our sins, no2 presume
on his merites too much, but lay
hold thereon by faith, so applying
the benefite of thy passion and
merites to our selues and our
soules, that wee may finde fa-
uour, and bee acceptable in thy
sight. Thy mercy, O Lord, is
crosse of all thy workes, and
my

Heauen and Earth.

my finnes though they were
more then I can commit, are
not more then thou canst for-
giue, the assurance of this pro-
mise and the probation of thy
goodnes, euermore, shall be the
rocke whereupon my faith shall
anker, & I will sayle my brittle
barke throughout this sea of vn-
certainty, temptation and dan-
ger thou being the starre of my
direction, throughout y waues
and surges thereof that some-
times lift mee vp vnto the clou-
des, by the good thoughtes and
motions of the spirit, and some-
times cast mee downe to the
ends of the earth, enen to the
bottomlesse pit of hell, by the
temptations and allurements
of the world and the deuill, till I
come vnto the hauen of my rest

D

fo

The Embassadour betweene
to the which Lord bying mee for
thy mercies sake. Amen.

In time of pestilence.

The life of man, most glorious Lord thereof, by whose handes it was made, & in whose hands it is inlightned with such vnderstanding, capacity, so large & ample, thy creatures, & benefits so good, so innumerable and all for the delight and seruice of man, which are so powerful and comfortable to him in the ouerlooking thereof in his large discourse and reason, that he could wish in this world a perpetuity without change, not knowing in his fleshly and blinded iudgement, what may be moze in heauen with thee to content his naturall

Heauen and Earth.

for all desire, that he inioys, not
in this eclipse & glimpse of thy
goodnes vpon earth, that lands,
possessions, sumptuous build-
ing, gorgeous clothing, the com-
fort of childzen, friends, seruants
with many other adiunctes, can-
not be equalled or exceeded in y^e
worlde to come: we confesse &
thou giuer of all good giiftes y^e
we are not worthy of y^e least of
these thy benefits, not thy friends
but thine enemies, & such that
haue pulled thee from the crowne
to y^e Crosse, nayd thee there vnto
death, and not greewing our
selues that we haue thus gree-
ued thee, snatcht thy benefits out
of thy hands not returning that
easy curtesy vnto thee thou re-
quirest of vs, which is nothing
but gratuity and thanks, being

The Embassadour betweene

more vngratesfull vnto thee for
all we haue, for by thee we liue
and moue, and haue our being,
inieying nothing but from thy
al-filling hands, from that ouer-
flowing fountaine of thy good-
nes, yet more returning to a
mortall man for one single cur-
tesy, then to thee for all these,
correct O Lord this fault in na-
ture, this vniuersal defect in mā-
kind: O Lord if thou hast prepa-
red so good things for thy ene-
mies and friends together, what
hast thou in store for thy elect
there seuered: surely such things
as y^e eye hath not sene the eare
hath not hard, y^e tongue cannot
utter, y^e hart cannot conceiue, w^h
thee O Lord there is fulnes of ioy
& at thy right hād pleasures for
euermore. Psal. 16. & who giueth

Heauen and Earth.

vs drinke out of a whole riuer
of pleasure. Psal. 36. where ioy
shal be euer present yet we can
not be filled, or rather filled but
not satisfied, what it is O Lord
thou knowest best, but there is
y fountaine & spring from whence
all goodnes floweth, take vs in-
to thy besome, vnder the wings
of thy mercy, into that celestiall
habitation where the sight and
splendour of y heauenly presence,
shal more delight then all y ob-
scured and mixed pleasures the
world can afford, on the other
side we know as a strong mo-
tine vnto vs, the unsupportable
and heauy iudgement prepa-
red against the day of wrath,
for those y haue drunke downe
sinne as the Leviathan the wa-
ters, terrefie O Lord our vn-

D 3

derstanding

The Embassadur betweene

derstanding with there horrour
& fearfullnes, y we neuer come
there to feele them, bring vs by
one meanes or other to the hea-
uen of our happinesse, what thy
promises canot perswade, let thy
threatnings perforce, by y ter-
rour of thy punishments, which
are impossible to be vttered,
and yet must be indured, bound
hand and foot, & cast into vtter
darkenesse, where thy fauour
nor mercy shall neuer more be
extended: where nether the light
of the sunne, nor the moone, or
starres, much lesse the light of
Gods face shal euer shine, where
for euer shal be weeping and gna-
shing of teeth, without deter-
minatiō or ceasing. O Lord who
is able to indure it: thy Angell
y walkes in the darkenes, and
strieth

Heauen and Earth.

Striketh at noone dayes, & many dangers that accompany our wretched liues, & least of which one time or other strikes home, take vs in our pallsace, in our gardens, in our warehouses, in y^e feild, on y^e sea on y^e earth, in y^e ayre, in our beds, at our tables, whatsoeuer our bodies do, whatsoeuer our minds thinke, comes thy messēger in one shape or another takes vs by the hand, leades vs from whatsoeuer is dearest vnto vs, to the tribunall seat of thy iustice and mercy, where we are eyther to be acquitted, or condemned, eyther to be receiued or thrust out. Lord therfore deale with vs according to thy mercy, that if thou prolong our liues & bring vs safe out of this storme & tempest of mortality, that by

The Emb. shadow betweene.

¶ y^e fall & slaughter of others we be
brought to such a serious cōside-
ration o^f our owne mortality &
estate y^e we make our prepara-
tion thereunto, all y^e days of our
life, knowing y^e he may fall in his
tent, y^e hath escaped & seild. pe-
rish in y^e haven y^e hath passed y^e
Ocean, & y^e it must be surrende-
red one time or another, and if it
please thee y^e we fall by y^e stroke
of this thy deuouring Angel, as
y^e corruption & ranknesse of our
nature infectious enough to
procure it and bring to passe that
thou accept as my deed my will,
desire, and purpose to serue thee,
my intent for my action that I
would, as if I should liue to glo-
rifie thee, & make mee out of loue
with this wretched world and
all the allurements and baytes
therin,

Heauen and Earth.

therein, and in loue only with thee and thy heauenly kingdom for thy blessed name sake. Amē.

For humility vpon these considerations.

THOU mighty Lord of heauen and earth, who holdest the ball of the world in thy hand, and keepest all times and seasons as in a register, who art all hand, all eye, all foot, for strength, for sight, for swiftnesse, to whom the inmost chambers and retired closetts, the tabernacles and habitations of mortall men, nay the hartes and bosomes of all the creatures in the world, are vnfolded and layed open as leuill to thy sight, as
D s the

The Embassadour betweene

the aire which we looke on with
our eyes, what cā we do y^e is hid
frō thy sight, ten thousand times
brighter then y^e sun, or whether
can we go y^e our sins & offences
lye not naked befoze thee, surely
no other way there is, but only
to inuolue them in the clouds &
mistes of sighes & repentance,
repentance the guift of God, the
ioy of Angels, the salue of sins, y^e
heauen & refuge of sinners: **W**
here remaines the subiect of y^e
title, y^e Angels sin not and ther-
fore need not repentance, no: y^e
spirits of darkenes for the sen-
tence is already past & condem-
nation sealed, it is only for me
most wretched sinner y^e I am, &
for my brethren of y^e same inhe-
ritance, to vs alone doth it be-
long, and we perceiue it not,
we

Heauen and Earth.

We eat and feed delitiouſly, we
are wanton with thy giſts, O
God abuſing them in ſurſet and
riot, and luxuriousſe, we ſinne
in drinkeing, in procuring an ap-
petite to exceed therein, we ſin
in our cloathing, moſt ſuper-
fluouſly attyred like the rich
glutton condemned to hell, as if
we would exceed Salomon, and
match the lillies of the feild, and
we feed not only our ſelues, but
ouroren in our meadowes and
ſtalles to feed our vnprofitable
carcaſſes, & our hoxſes in y ſtable
to beare our vnprofitable car-
kaſſes, when the pooze in our
ſtreetes & at our gates, feed v-
pō empty aire for lacke of ſuſte-
nance, & we remēber not thē, not
Chriſt in them, y hungereth and
Chriſt y muſt feed vs which is
the

The Embassadour betweene

ŷ aduocate for ŷ poore, & ŷ iud-
ge of ŷ rich, in this obliuion and
height of our ŷins: what is be-
come of humility, of repentance,
we are all begotten in ŷin, and to
miŷery are we brought forth: cō-
cupiŷcence hath bene the nurŷe
whoŷe milke we haue ŷucked
from time to time, & as we haue
growne in yeares ŷo hath cor-
ruptiō growne by w̄s as part
of our owne nature: what re-
mayneth the Lord for w̄s but
humility & repētāce, to proŷtrate
our ŷelues vpon ŷ knees of our
harts, and ŷay Lord haue mercy
vpō ŷinners with the poore pub-
lican, & not with ŷ proud Pha-
riŷe to ŷay I am not like this mā,
or other my brethren for I doe
thus and ŷo, let w̄s not be ŷo mad
as to forget nature ŷo much. all
our

The Embassadour betweene

our imperfections, the substance
and mettall whereof wee are
made, and that we must sudden-
ly tume to y^e earth, vpon which
now we trample with such con-
tempt and scozne, and must be-
come chamberers and fellows
with wormes and rotnesse:
and what cause haue wee then
to be proud? Nay, what cause
haue wee not to bee humble?
When of all the large possessions
and inheritances wee possesse,
wee haue no more truly our
own then the length and bredth
of our Carkasses. And againe,
let vs humble our selues, that
Christ may exalt vs, and not ex-
alt our selues, lest hee throw vs
downe, as hee scattereth the
proud in the imagination of
their hearts. Let vs learne of
him

The Embassadour betweene

him to bee humble and meeke, which although the King of heauen and earth, hauing all power and preheminence, and proud in subiection vnder his feet, yet was not touched with this vice himselfe, that chose poore Fisher-men to bee his Disciples, payd tribute to his inferiours, rode vpon an asse, praised for his Persecutors, embraced yong children, cured the halt, and the lame, and the blinde, and regarded the low estate of his Handmaid, and will regard vs if wee regard this vertue, which hee so regarded, if wee be imitators of his steps, and examples, which hee grant that hath thus led the way, the God, the King, the Prince of humility, for his owne deere sake. Amen.

The

Heauen and Earth,

The liuing words in effect of a
dying man, closed vp in this
vertue.

Into thy hands, O Lord, I
commend my soule and body,
prostrate in all humility and o-
bedience to thy good will and
pleasure, Lord Iesus haue mer-
cy vpon thy humble and pro-
strate seruant.

The summe of the Prayer of the
Lady G. at the time of her
execution.

Villingly and ioyfully
O Lord, come I hi-
ther into thy hands to resign
my soule and body, in whose
protection I trust they shall bee
safer

The Embassadour betweene

safer and better then in this life
(although in the best measure)
they euer were: giue vnto me,
my God, thy pooze and weake
seruant and vessell, patience,
constancy and strength to vn-
dergo this my sentence of death,
strengthen the frailty of my sex,
in the act of this my suffering:
and though I dye soz that I ne-
uer of my selfe desired, yet how-
soever lest any sinne in the least
consent oz thought hath defiled
my purity therein, soz it pardon
me my God, and blot it out of
the booke of thy remembrance;
and not onely that, but y whole
course thereof, throughout my
whole life, that my soule with
the wings of faith in thy mercy,
may cheeresfully ascend to thy
blessed kingdome.

And

Heauen and Earth.

And so preparing her selfe to
dye with these words rendred
her life.

Lord Iesus receiue my Spirit.

A generall Thankesgiuing to
God for a'l his benefites and
mercies to man.

O Eternall God in Christ
Iesus, most gracious and
mercifull, for all thy blessings
both temporall and spirituall,
bestowed vpon me, the least of
thy seruants, and most vnwor-
thy to cast vpon mine eyes to thy
heauenly Tabernacle, where
thou reignest in glory, doe I
yeild all possible & hearty thanks
vnto thy diuine Maiesty for all
thy blessings and mercies be-
stowed vpon me, especially for
the

The Embassadour betweene

the singular benefite of my Iu-
stification, and the admirable
gift of eternall saluation, pur-
chased by the righteousness and
deereſt life of thy beloued Son
Chriſt Ieſus my Saviour. My
lot is fallen in a pleaſant place,
well is me, and yet woe is mee,
becauſe it is, and I vnderſtand
it not: haſt thou beene fauou-
rable vnto all thy creatures in
the world, or haſt thou neglected
others, and beene mindfull of
me? Good Lord, why ſhouldeſt
thou beſtow thy health, thy
wealth, thy reſt, and liberty, ad-
uancements, friends, poſſeſſi-
ons, Children like the Oliue.
Oliue bzanches and their trees
for me & them to reſoſe ſecurely
vnder? Why ſhouldeſt thou, I
ſay, beſtow theſe bleſſings vpon
on

Heauen and Earth.

on me more then vpon others?
I can giue no reason for it, but
stand wondring and admiring
thy mercy, which is the cause of
it: and if thou shouldest take a
suruey of my worthinesse to en-
ioy all these at thy hands, and
finding mee so vnworthy as I
am of the least, shouldest with-
draw them all backe againe,
what could I say, but commend
thy iustice? Haue I deserued li-
berty, and Ioseph thy seruant
deserued bonds? Haue I deser-
ued rest, and thy Dauid to bee
tost to and fro vpon his watery
couch day and night: to haue y
sonne of his owne loynes, and
the loynes of his owne body re-
belling against him? Hath thy
Lazarus deserued to lye at the
gates, afflicted in body & minde,
crauing

The Embassadour betweene

craving but crums wherewith
all to be refreshed, and I like the
rich man, whose dogges more
merciful thē their maister came
and licked his sores, sitting at
my table furnished with abun-
dance, like his? Haue I deserued
health, and thy Iob to lye full of
botches and bites vpon the
dung-hill? Are these thy blessed
seruants tried in the furnace of
affliction, layd in the throat of
hell, and am I wapt vp into
Abrahams bosome? haue I their
portion, and do they stand at re-
ward, or sent empty? Why my
soule is it so well with thee?
mercy, aboundance of mercy,
and why art thou so ill my
soule? O mercy, yet most wret-
ched sinner that I am, haue I
not in a Christian loue, and
godly

Heaven and Earth.

godly nature beene moued to
serue thee in a larger measure,
considering these thy benefites
vpon mee so largely multiply-
ed, then the poore and perse-
cuted Childzen that neuer tas-
ted thy mercy but in imitati-
on of their misery. Continue
O Lord this thy goodnesse vnto
me, and the more to perswade
thee thereunto, lift my heart
and spirit out of this dull and
earthly Center wherein it mo-
ueth, to the meditation of thee,
and these thy mercies, with a
thankfull retribucion of all my
thoughts and affections, to
thee, from whence they come,
that I may ever serue thee from
this holier, with those outres,
which the world, the flesh and
the Diuell would haue me deser-
untill

The Embassadour betweene

untill the point of death: and
good father grant, that I may
loue righteousnesse and pittie,
with as great good will as euer
I loued wickednesse and vanti-
ty, and that I may go befoze o-
ther in thankfulness towards
thee, as farre as thou goest in
mercy to mee befoze them. O
teach mee to seeke thee in all
things, and all things in thee, e-
uen for thy name sake, for thy
promise sake, for thy Sonnes
sake, our Lord and Saviour
Christ Iesus.

A Thankesgiuing before
meate.

TO thee O Lord, the giuer
of al good gifts, vpon whose
bounty and mercy depend all
the

Heauen and Earth.

the creatures in y^e world, which
openest thy hand, and fillest vs
with thy blessings, or wee goe
empty away, and perish: Thy
bounty and goodnesse it is, O
Lord, that furnissheth our backs,
and feedeth our bellies, and
spreadeth our tables, blesteth,
preserueth, and vpholdeth all
that we haue, our basket, and
our store, the oyle in our cruses,
prouision in our presses, the
sheep in our foldes, in our sta-
bles, the children in the wombe,
at our tables, the cozne in our
fields, in our floores and gar-
ners, and all that wee haue, or
is in the ayre, in the earth, in the
sea, or wheresoeuer else the least
of which thy good gifts and bl-
ssings, let vs not at this time,
nor no time else presume to
touch,

The Embassadour betweene

touch, make vse, or enioy with,
out an awfull reuerence and re-
spect to thee the authoꝝ and
owner thereof. Sanctifie there-
foze we beseech thee at this time,
them vnto vs, and vs in them,
so that thy name may bee glori-
fied, and our bodies comforted,
thzough Iesus Christ. Amen.

Thanksgiuing after meate.

DEere Father, wee render
most humble and hearty
thanks vnto thee as is most
meet & requisite, for all thy for-
mer benefits & good creatures,
ordained & giuen to our vse, sa-
crificed & ready to be sacrificed
euery day for our pleasures: so
now at this time for the large &
competent satisfaction thou hast
bestowed

Heauen and Earth

bestowed vpon vs to the refreshing of our weake & fainting bodies. So good Lord, as thou hast bene gracious vnto vs in breaking this thy corporall and materiall bread vnto vs at this time, to the food of our bodies, so likewise giue thy Spirituall bread vnto our soules in that abundant measure, that the more they eate and drinke thereof, the more they may hunger & thirst after thee, to fulfill thy precepts, to walke in thy commandments, and to do the workes of charity and mercy towards others, to whom thy bounty hath in some measure bene restrained; which grant most mercifull Father, for thy mercies sake. Amen.

P Before

The Embassadour betweene

Before Meate.

TO thee the Author of our being,
Before the world our time fore-seeing,
The time approach't thou hadst decreed,
That thought did cease, effect succeed
Into the world, poore, naked; bare
We were brought forth, nurs't by thy care;
Of whom ere since we begge and craue,
For food, for rayment, all we haue,
Blesse these thy gifts we shall receiue,
Shall feed, shall taste of by thy leaue,
And all things else, what ere it bee,
That thou shalt send, that come from thee,
Blesse soule and body, basket, store,
Our health, our wealth, our rich & poore:
What ere we doe, so blesse the same,
That stil our mouths may praise thy name.
Thy Church & king, God saue & blesse,
And grace from heauen so send,
That we may liue a happy life
And make a godly end.

After

Heauen and Earth.

After Meate.

O Vr bodyes thus refresh't and fed,
Whom thou do'st daily fill,
So let our lines be spent and led
According to thy will.
And as thou break'st thy earthly bread
Vnto our mortall hands,
So breake that bread vnto our soules,
Whercon our well-fare stands:
For as the body doth decay,
Doth languish and complaine,
From food and nourishment debar'd,
That doth her state maintaine.
So will the soule, and all her powers
Dry, wither, parch, and perishe,
If that thy grace, which is her life,
Refresh not, feed and cherish.
Lord therefore stretch thy mighty hand,
And let thy loue appeare,
In feeding this, in filling that,
In holding both so deare.
That when we leaue this wicked world,
Whose pleasure is but paine,
In peace and rest in heauen with thee
We euermore may raigne. Amen.

P 2 Certaine



Certaine Rules and
Precepts for the good
ordering and gouern-
ment of a mans life.

I **I**n the morning whe
thou first awakest,
bless God, giue
him thanks for his carefull
protection and watching ouer
thee, for the quyet rest and
sleepe hee hath bestowed vpon
thee, to the refreshing of thy bo-
dy, and the renewing of thy
minde, but be sure that he haue
the first place in thy heart.

2 Call

Rules of good life.

2 Call to minde all thy businesse for the day following, and to thy selfe propose to the effecting thereof, a good order & method, & ever thinke of the end before thou undertake any thing; and to all thy honest intents & inducours, craine the direction of God, and his assistance, otherwise thou toylest in vaine, and thy labours will not prosper.

3 As for the successe and effecting of thy businesse, so before thou settest thy foot out of doores, put God againe in minde of thy person, imploze his assistance & protection ouer thee, knowing that many a one hath gone out of his house, & neuer come in againe, and that so it may befall thee if he preuent it not.

4 At the euening when thou
P 3 retirest

Rules of good life.

retireſt thy ſelfe, call to minde what thou haſt effected, what thou haſt neglected, what euill thou haſt healed that day, what vice thou haſt ſtood againſt, in what part thou art bettered, and as thou wentſt out in his feare, ſo returne in his favour, giuing him thanks for the ability and motion of thy body in y^e accompliſhment of thy affaires: for of our ſelues we are not able to liſt our hands to head, food to our mouths, & therfore by his goodneſſe & ſufferance, we haue all, and enioy all that we haue.

5 If thou haſt neglected any duty wherein thou mayſt haue pleaſured thy brother, not indangered thy ſelfe, any comon curteſie, that by the law of nature one man is bound vnto another,

Cor.

Rules of good life.

Cor. II. 13. If thou hast offended any man by deed or by word, by instigation or procurement, call them to mind, condemn thy selfe therein, & be sorrowful therfore; and before thou seek to give thy body any rest, rest not till thou hast sought a pardon at the hands of God, which will never be granted, but upon this condition; That thou be hartely sorrowful for the same, and purpose in thine heart neuer to offend in that kinde againe.

6 When thou preparest thy selfe to bed, likewise prepare thy selfe as for thy grave, remembering that many go to bed, & neuer rise againe till they be raised wth the sound of the last trumpet, and so ought thou knowest the thing so often resembled thereby,

Rules of good life.

may now be ready for thee: For
vt iomnus mortis, sic lectus I-
mago sepulcri, the number of
thy dayes expired. & thou must
passe from the land of the living
in y moment; or howsouer, there
is one of thy number spent, and
y art neerer thy end by one day.
Therefore euery night be so wise
as to know y which y soole neg-
lected. that that night thy soule
may be taken away, which came
to passe vpon him when hee
thought of y inlarge ment of his
barnes, but thought not of that
at all. Therefore omne crede
diem tibi deluxisse supremum.

7 Health is aboue gold, and a
sound body aboue infinite ri-
ches, therefore keepe thy selfe
from surfetings, from drunken-
nesse, from whooredome: for be-
sides

Rules of good life.

does that they waste thy substance, and distemper thy body, they expend thy time more precious than the gold of Ophir, which is not lent thee but for other ends & uses. If sickness come, but seeke it not, bee carefull to passe it ouer, to redeeme thy health, but put not thy trust in the Physician: for he may apply, but vnlesse God perfect, his help and thy hope is in vaine. Asa may complaine of his gout, Ezekias of his vlcer, the Shunamites childe of his head, but no helpe can bee had where the Lord doth deny it.

8 *Vnus introitus innumeris exitus.*

There is but one manner of entering into the world, but many wayes of going out. Mille modis morimur, vno bene, we dye

Rules of good life.

a thousand wayes, and but one way well. In the midst of our life we are in danger of death, in the midst of our pleasures many times it is present, it followes the body of all flesh, as the shadow that waits thereupon, and at one opportunity or another will be sure to strike home. Set therefore sometimes before thy eyes, that which alwayes stands behind thy backe: Remember thy end, and thou shalt feare to do amisse.

2 Keep y wandring thoughts of thy heart, the suggestions of the flesh, which are euer rebellious to the will of God within bounds and limits: suffer them not to kindle and burne by the good motions of the spirit, but extinguishe the least spark that

Rules of good life.

that shall arise, whilst it is a sparke, by the wholesome precepts of Gods reuealed will be carefull to vse the time well which thou hast, for thou knowest not what time will bee allotted thee more, & from thy worldly affaires, the mart & trafficke of thy businesse, wherewith the multitude that looke no further then the example of the world, and the eyes of nature giue them sight, are carried away, and draw thy selfe sometimes aside to the exercise of prayer and thankesgiuing: for how earnest soeuer thy businesse be, it shall speede the better for this, what haste soeuer this hinders not the speed.

9 Whatsoeuer thou takest in hand, though thou haue beaten thy

Rule of good life.

thy braines, and wearied thy spirits, and it hath succeeded well, yet thinke not that it brought to passe wltth thine owne indeuours, but by the sufferance & assistance of God, without whose helpe it is in vaine to rise early, and to goe to bed late, and eate the bread of carefulnesse: For except the Lord build the house, they labour in vaine that goe about to build it. Except the Lord keep the Citty, the keepers watch in vaine: And therefore without this aid and assistance implozed, his direction and protection craved, indeavour not any thing, let it lead thee forth, & bring thee in, let it bee the beginning, the middle, & the end in whatsoener y^e undertakest, vt bene sit tibi, y^e it

Rules of good life.

it may go well with thee.

IO For food, rayment, y^e fruits
of the body, y^e fruits of the feild,
for health, wealth, friends, for
all y^e mercies and benefits thou
receyuest from God, whether
outwardly or inwardly in body
or inwardly in mind, receiue
them not, vse them not, touch
them not without prayer and
praise, & thankesgiuing to him,
the creato^r and giuer of all good
things, whose ouer-flowing
goodnesse & mercy sufficeth the
wantes and necessities of thee
and all his creatures and cri-
ates in the world be^longes,
and as Christ himselve and
his Apostle vpon earth gaue
thankes for the benefittes both
of soule and body to God the
father, so learne thou by there
example

Rules of good life.

example to do likewise.

11 Consider often & seriously of γ wisdome, power, omnipotēcy, maiesty of that dreadfull Lord of heauen & earth, that created & gouerneth the whole frame of γ world, & all the creatures therein, that hath made thee a creature of such excellence & capability given thee rule & dominion ouer all his creatures in γ world. done so many bleeding wonders & miracles for confirmation of his loue, to thee. defended thee by his gracious providence and protection ever since thou wast borne, as the apple of his owne eye, γ explication of whose loue, the height of heauen aboue the earth, the distance of the east from the west. the loue of fathers towards their sons, of mothers towards

Rules of good life.

wards the latest fruit of their wombes, hennies towards their chickens, haue beene but dull shewes in a pooze measure to expresse it towards thee, so amply testified: in recompence wherof strine to giue him thy heart, thy soule, and best affections, which is all hee desires, though much more he deserves.

12 Be cuer careful to lay hold upon the fore-top of time, & deferre not any thing that must be done: for whatsoever is good is much bettered by y^e speedy performance of it, and one delay is the mother of many, according to the o'ld p^rouerbe, qui non est hodie, cras minus aptus erit, hee that is not fit to day will be lesse fit to morrow. Wilt thou obserue y^e time, y^e season, for the til-
ling

Rules of good life.

ling of thy ground for y^e sowing
of thy seed, for y^e gathering of thy
fruits. for the setting of thy tree
for the lopping of her branches,
and wilt thou not observe thy
owne time, observing so in these
transitory and triuall things,
which if thou let carelesly passe
may neuer be graunted vnto
thee againe and for that neglect
thou perish.

13 **T**hinke with thy selfe thou
hast deferred many yeares thy
repentance, & thinke how gra-
tious the Lord hath bene vnto
thee y^e he hath not cut thee of in y^e
middell of thine iniquity, and re-
solue with thy selfe no longer to
delay in y^e kind; but make this
thy present day vpon paine of
thy perill, least in the bitterness
and anguish of thy soule thou
hereafter

Rules of good life.

hereafter be infozced to cry out,
then was the kingdome of grace
but that I haue neglected, and
now is thekingdom of iustice by
which I am cōdemned, thē was
the sauing of soules, now the
time of condemning them, the
meanes then deliuered by the
tongs of men mildly perswa-
ciuely the account now in the
trumpet of the Archangel, fierce
and terrible, wo is mee therfoze
that I haue thus deferred,

14 Then came it with tydings
of great ioy to y^e world, but now
with terrour & amasement to y^e
whole humanity therof, to all y^e
kindzed & generatiōs therin, thē
wth Laus Deo in exellis, glory to
God on high & peace vpō earth
but now wth a changed still ve ve
habitoribus terræ, woe to the
inhabitants

Rules of good life.

inhabitants of the earth then together the lost sheep of Israell into the fould, now to seuer the goates from the sheepe, then to imbrace both Iew the gentle, now to deuide betweene seruant and seruant at the same mil, betweene man and wife in the same bed, betweene Iacob and Esaw in the same womb, to giue a blessing to the one and a curse vnto the other, know therfore the danger of deferring thy repentance and eschew that common sinne, least it one day fall thus heavy vpon thee.

15 Often and euer thinke vpon the loue of Christ, neuer enough to be thought vpon, the gracious and admired worke of thy redemption by the blood of that immaculate and vnspotted lambe

Rules of good life.

Lambe Christ Iesus, at the very name whereof shall be bowed all the knees in heauen and in earth, but at the thought thereof shall be rent all the hartes of both, a mistery so great that the host of heauen admire, and the Angels desire to pry into, whom in thy poore measure imitate in admiration of his mercy and iustice, how they meet, imbrace, and kisse each other, and be thankfull to him that hath so graciously dealt with thee and all mankind.

16 Periculosum existimo quod bonorum virorum non comprobatur exemplo : & e contrario.

There was neuer that goodnesse or vertue in the world that might be imitated eyther with ease,

Rules of good life.

ease or difficulty by life or death
in whose steps some haue not
imitated to tread, the end of
whose dayes hath bene peace
vpon earth, and glozy with the
saints in heauen, so on the other
side there was neuer vice that
set foot vpon earth from y^e least
sence that infects, to that which
waighes downe to the pit of hell
that hath not had imitators,
whose reward hath bene misery
and contempt vpon earth, and
a continuance & augmentation
thereof in the lake of perdition
in the world to come, therefore
let the reward of the one, and the
punishment of the other be euer
set before thy eyes that thou
maist follow the better and es-
chue the worse.

17 Do not that iniure to any
other

Rules of good life.

other that thou wouldest not another should doe vnto thee though thou canst, oppresse not y^e pooze by thy might, be not quarellsome, a company keeper noz gamster, noz surety but soz a tried friend & a good occasiō because soz besides y^e iosse of time which these expend they draw on oaths & quarels surfets & sicknesses and soz the most part end in bloud, & he y^e hath any of these, cannot rightly intitle his owne goods to himselfe nor anything that he doth possesse.

18 Againe I say, haunt not tauernes, alehouses, brothels, but beware of the danger, of the expence, the bane both of body and soule, and take heed y^e thou take not delight in any vnlawful thing soz there is no one vice

Rules of good life.

vice that hauing wholly possessed a man that is not accompanied with a whole traine of wickednesse at the heeles thereof able to eat vp and deuoure the very root and substance of goodnesse it selfe, therefore take heed that thou fall not into y^e snares therof.

19 Keepe not company with any notozious or detected person, by whom though not otherwise thy reputation and credit may be called in question in the opinion of the world, for by the company, be it good or euill that thou kepest such shalt thou be censured to bee for *similis similem querit*, and in what company soeuer thou come, haue a care that the company may be rather bettered by thy presence then any way impeached therby
and

Rules of good life.

& keepe a straight watch ouer y
words, thoughts, & deeds of thy
heart, restraining the liberty
thereof where it would extend
further then conuenient and ho-
nest.

20 Bee fearefull to commit
sinne, especially any examplar
sinne, to shew the way, as it
were, to others, least they pe-
rish therein vnrepentant, and
it be one day layd to thy charge,
euery one shall haue enough to
answer for himselfe: woe to him
that shall bee prest with the
weight of his owne and o-
thers, euery sin as a mil-
stone, to presse him
downe to the pit
of Hell.

Certaine



Certaine sentences
or Rules of good
life and perti-
nent to the
Precepts going
before.

Servire Deo regnare est.

- 1 **T**HE service of God is
perfect freedome.
- 2 Where ignorance finds no
mercy, contempt shall sure
find misery.

3 There

Rules of good life.

- 3 There is no man borne without sinne, happy is he that increaseth it least.
- 4 Till death there is no man happy, then happy is he that dies in the Lord.
- 5 Make vse of time for it passeth with a swift foot, and that which followes most commonly is not so good as that which goes before.
- 6 Hee that vngodlily dies rich shall haue many mourners to his graue, but few comforters at his iudgement.
- 7 Expect that loue from thy children that thou thy selfe hast tendered to thy parents.
- 8 So dispose thy time as if thou shouldest liue long and yet as if thou shouldest dye suddenly.

Q

9 Do

Rules of good life.

- 9 Doe well to thine enemies
that they may become thy
friends.
- 10 It is the part of a wiseman to
preuēt iniuries ere they hap-
pen, of a valiant mā to with-
stand them ere they come.
- 11 Out of other mens faults
iudge how odious thyne
owne are.
- 12 There is more trust in ver-
tue then in oathes.
- 13 Hee that wil speake what he
would, shall heare that he
would not.
- 14 Delight not to speake ill of
the dead.
- 15 Striue to be rich in that, that
when thy shippe shall perish
suffers no shipwrack.
- 16 Learne that being a child
that will adorne thee be-
ing

Rules of good life.

ing aman.

17 The wast of time is a deare expence.

18 It is better to fall amongst the Rauens of the ayre then the flatterers of the earth, for the one strikes the dead but the other wounds the liuing.

19 He liues in vaine that hath no care to liue well.

20 Greatnesse is not the cause of goodnes, but goodnes is the cause of greatnesse.

21 So loue that thou maist hate, so hate that thou maist loue.

22 If by thy labour thou accomplish any thing that is good the labour passeth but the good remayneth to thy comfort, if for thy pleasure thou shalt do any thing that is ill,

Rules of good life.

the pleasure passeth, but the euill remayneth to thy sorrow.

23 The goodman will not fin for the loue hee beares to God and goodnesse it selfe; But the euill man for feare of punishment.

24 Be thou neuer so ould thou maist euery day learne, therefore neuer be ashamed to learne that thou knowest not.

25 Dispise not ould age but greiue to see it miserable.

26 Swear not often but performe what thou swearest beeing honest though to thy losse.

27 Tis tyranny to do what may be done and not regard what ought to be done.

28 Whatsoeuer

Rules of good life:

- 28 Whatsoever is deare vnto thy body forbear it being any way preiudiciall to thy soule.
- 29 So loue thy best friend that thou be not thine owne worst enemy.
- 30 Desire in any thing rather to be in substance without shew, then in shew without substance.
- 31 Forbear to speake much for he that doeth shall not often speake well, and it is better to be lame in the way then to runne out of the way.
- 32 A good life and a bad make death appeare in two shapcs, happy is he that liues so that it appeare in the best.

Q 3

33 He

Rules of good life.

- 33 He that feares to dye, feares
to find that he liues to
seeke.
- 34 If death bee not good of it
selfe, yet it is the end of ma-
ny euils.
- 35 Health is aboue wealth, and
a competency with con-
tent riches enough. And
many a one hath the vse of
much money that hath not
the vse of himselfe.
- 36 Be silent in thy intentions,
least by the contrary thou
be preuented and laughed
to scorne.
- 37 As the Touch-ston tries
so gold tries man.
- 38 It is better to be truly re-
prehended by a friend then
falsly flattered by an ene-
mye.

39 By

Rules of good life.

39 By other mens examples
not by thine owne, learne
what is worst to eschue,
what is best to follow.

40 As he sleeps well that fees
not he sleeps ill, so hee fins
much that thinkes not that
he sinnes at all,

41 Seuerall accidents haue
seuerall remedies, but pa-
tience is appliable to all.

42 The later day is commonly
the scholler of the former,

43 To conquer the affections
of ones owne heart is more
then to conquer a king-
dome.

44 The couetuous man is
good to non but he is worst
to himselfe, and wantes
aswell that he hath as that
he hath not.

Q 4

45 So

Rules of good life.

- 45 So trust thy friend that he cannot hurt thee being thy enemy.
- 46 He that doth an iniury to one threatens it to many.
- 47 It is hard to keepe safe that that many men desire, as a faire wife, ready money.
- 48 The eye nere offendes if the hart gouerne it well.
- 49 Nothing is thine owne truly that thou canst dispossesse thy selfe of.
- 50 There is no day of a mans life so happy that somthing doth not happen to grieue him.
- 51 Hee that giues not willingly will allwayes find some reason why he should not giue.

52 The

Heauen and Earth.

- 52 The increase of knowledge
is the increase of sorrow.
- 53 There was neuer wise man
but saw more cause of sor-
row then ioy.
- 54 That mans end is easy and
happy that death finds with
a weake body and a strong
soule.
- 55 Youth and nature passe o-
uer many infirmities that
are owing till our age.
- 56 Who liues most vertuously
will dye most patient-
ly.
- 57 Liue to dye once dye once
to liue euer.
- 58 Thinke of God with won-
der, speake to God with
reuerence, serue him in
loue, obay him in feare and
do nothing but as in his pre-

Q 5 sence

Rules of good life.

sence, and fight, and thou shalt liue the life of the godly & go the way of the blessed, liue in his feare and dye in his fauour.

The diriuation of man.

59 *Homo ex humo, cadauer ex caro data vermibus.*

60 *Sapiens miser plus miser est quam rusticus miser scit enim exaggerare causas dolendi, quas rusticus miser nescit.*

Admonition against sinne

61 When sinne allures thee, thinke that thou seeſt Chriſt comming towards thee as he lay in the armes of Ioseph of Arimathea, taken downe

Rules of good life.

downe from the Crosse,
all wanne and bleeding,
wounded, the delicacy, beu-
ty and admiration of all his
partes, clouded, sullied and
stayned, speaking thus vn-
to thee, ô forbear to com-
mit it, for it fetcht me
from the armes of my fa-
ther, from my royalty and
glory in heauen whole
and vntoucht, to the armes
of this mortal man, all wound-
ed and torne as thou seest,
and with this contemplation
forbear.

Zachens

Rules of good life.

Zacheus certaine gaine, the
worlds imagined losse.

If *Zacheus* to winne heauen
restored fore-sould from those
he had but iniured single; how
do they labour to winne hell,
that do iniury foure-sould & yet
make not restitution single.

The five thoughts of a
Christian.

- 1 Thinke of pleasure, to dis-
pise it.
- 2 Of death to expect it.
- 3 Of iudgement to escape it.
- 4 Of hell to preuent it.
- 5 Of heauen to desire it.

Rules of good life.

Foure kinde of men, according
to *David*, that are most in-
debted ynto God for
their liues.

- 1 Those that haue escaped a
death.
- 2 Prisoners there bondes.
- 3 Those escaped in a mortall
sickenesse.
- 4 Seafaring men, that are ney-
ther among the liuing nor
the dead.

Rules of good life.

A Prayer for Constancy and
grace against all worldly va-
nities and allurements.

Give me grace to effect thy
will, O Lord, & command
me what thou pleasest, giue me
constancie and perseuerance in
my calling and duties of life, ac-
cording to thy will and directi-
on, and then let my course be in
what thou wilt appoynt; Be I
a husband, chastity and content
shall adorne my calling, in de-
spight of the allurements of all o-
ther beauties, all other accidets.
Be I rich, pride no2 oppression,
no2 contempt, the adherent vi-
ces of that Mammon shall not
ceize me with their easinesse in
their snares: be I whatsoeuer I
am,

Rules of good life.

am. bee thou my guide and rule
of my life, and then all my acti-
ons shall bee squared and fitted
by the ayne of thy word, to the
lenell of thy will, that so they
may end in thy glozy & my com-
fort: and that they may so doe,
good Lord so guide & temper my
disposition with such a regiment
of thy goodnesse, that thou let
not y^e world with her smiles be-
guile me, noz with her frownes
affright me: arme me with san-
ctity, strength & wisdom, that
I may vse it as though I vled it
not, and let not Sathan deceiue
me therein: let not my owne cō-
dition betray me to his malice:
let mee every day increase my
strength in thee, adding to y^e spi-
rituall estate and welfare of my
soule, that the longer I live, I
may

Rule of good life.

may walke moze securely in
the midst of so many enemies :
giue me a true estimation of all
earthly flatteries, vanities, and
pleasures, & such deep sight ther
in, y through the shades & beau
ties & allurements, I discerne y
poyson y lyes at their roots, & so
forbeare y one that I perish not
by the other : let my delight bee
least taken when my body most
liues, but whilst y one walkes
dully vpon earth, let the other
soare sprightly to heauen, let me
not soe y glimse and shining like
a glo-worme in this world, lose
y splendor & beauty moze glozi
ous then y stars in y firmamēt
in y world to come, prepared for
me. and all that perseuer in thy
waies vnto the end, which grant
Lord for thy mercies sake. Amē.

A

Rules of good life.

A short Memoratiue of the
mortality of our life, and the
folly of our living.

Ashes & earth, stand forth, thou art here
That thou thy brittle substance hast abus'd,
The potters vessels being earth and clay
Not safely guarded, suddenly decay:
And then their use, though needfull much
before,

Fails in effect, and are obseru'd no more.
Thou wondrous workmā of unbounded skil,
That shewest so large, art on a stuffe so ill.
What are our bodies made of but of mould?
And yet how rich a substance do they hold?
The which so many waies we do deface,
That for the iewel should preserue the case.
Sometime a thousand vanities our guide,
We dash this bark upon the rocks of pride,
Or on the shelues of gluttony or lust,
We perish suddenly, and not mistrust,
Sayling along on this uncertaine sea,
Where we are tost & turmoyl'd euery day,
Where we are listd as the winds do keep,

Vp

Rules of good life.

Up to the clouds, & downe into the deep.
Where if we passe the dāger of the maine,
Within the haven landing we are slaine.
What shelues, and sands, and windes, and
waues with-stood,

Reelds by infected ayre, or tainted bloud,
Or vfelesse whist in readinesse we stand,
And nere aduventure on the sea from land,
Yet will cōtinuance where the windes not
weare vs, (vs.

Dis-ioynt our ioynts, & all in sunder teare
Though sea & land, & al their dāger saues
Yet wil this croked cripple dig our graues,
Where beeing accepted, world nor friend
to minde vs, (find vs.

Death so hauing lest vs, so shall indgement
For wormes that eat our bodies, pierce
our skinne,

Waste vs to nothing, do not waste our son,
Which will not leaue vs where our friends
forsake vs,

But as a witnesse to that bar will take vs,
Where we poore trembling wretches stan-
ding there,

Quake like the popler with effects of feare.
Conscience there wounding, and will not
conceale

That

Rules of good life.

That which vndoes vs if it shall reueale,
Where if the righteous scarce shall fauour
finde,

What place for gracelesse sinners is assignd?
Such as thy precepts haue not kept in awe,
But broke each text, & canon of thy law,
Bin drownd in natures pleasures al my life,
At peace with sin & sinners, but in strife
With thee the Lord that art the king of
peace, (cease,

For which my woes begin, my pleasures
Now all my glasse of vanity is run,
For pleasures past I perish, am vndone:
For appetites vntasted, scarce enjoyd,
Are soule and body endlessly destroyd,
When to the blessed for a little paine,
Which was but pleasure, comes an endlesse
gaine.

Where this worlds woe, the sorrow & annoy
They haue sustaind, is eaten up in ioy,
Where as the light of Gods most glorious
face,

Angels & Ministers of loue and grace,
Prophets & Patriarkes there in rayment
bright,
Which spent their oyles to lend the world
their light.

Whose

Rules of good life.

whose blest examples as the liues they lead
Brought them to heauen, brings others be-
in dead, (friends

Where their deceased parents, and their
And they imbrace in ioy that neuer ends,
Where they their sonnes & daughters did
deplore,

That wet before the, meet & part no more
Ad what I may, the halfe no tongue cā tell,
But this am sure of, their estate goes wel,
And mine lamented, what they gaine I lose
Deprin'd of these true substāces for shows,
Sooth'd by exemplary & head-long times,
Reckning the venom'd vices venial crimes
As these our dayes fraught with all kinde
of sinne,

Of ages past, & crimes that nere haue bin,
New bred in vs, that prey vpon our blood,
Our health, our wealth, whats dere, whats
neere, whats good,

New sins with their new plagues to stoppe
their tide

Which more list, the more they are deni'd,
For which the land should mourne & weep
in woe

But it runs forward, & it nere thinkes so,
Surfets & pride, with other such excesse,

Eate

Rules of good life.

*Eat up our health, which we might else
possesse,*

*And our untēperance doth dig our graue,
By which abuse that kils vs that shold saue
By course of nature set these causes by,
Our sise decreaseth, and our old men dye
Full in account of years, if that they gaine
The childhood that their parēts did attaine
And yet they dy'd, tho many years god lend
A day stil came, that al those years did end.
By which we learne the frailty of our kind,
The truth of Gods decree on sin assign'd,
That takes possession on the long-liv'd man,
Vpon the child that yesterday began,
Vpon the rich in palaces of gould,
Vpon the poore in cottages of mould,
Spare no degree frō scepter to the swaine,
From the first childhood to the last againe.
Spare no condition, neither Prince nor
King,*

*Titles are vaine, as any other thing,
As we experience with more truth & wo,
Thē land ere mourn'd for, to cosirme it so,
Layes all their pompe & glory in the dust,
That former times ere had, or latter must,
Puls downe the plumes, of vanity, and
pride,*

Vnpaints

Rules of good life.

Unpainted our painted flesh, & doth deride
Our childish follies that we so much cherish
That at a moment shall so quickly perish,
The face, the hand, the body so innured,
From lights of heauen and earth so much
obscured, the skin

That sun, nor aire, nor wind, shall touch
They so regarded, take so much pleasure in:
Those thou wilt strip, their trifles cast away
Into a winding sheet, and bed of clay;
Wheras the worms & vermin shal destroy
What was their own delight, & others ioy,
Shal pul the flesh & sinows fro the bone,
And what they leane, corruptiō ceize vpo.
Where that proud earth, that so in height
did stand

Resolues to a heap of dust, a graine of sand.
When thus it is, let all mankind appeare,
And take a true view what we must bee
here: bed

within the earth we there must make our
Vpo our flesh being worms & vermin fed.
Since youth, and strength, and health, and
all decay,

And euery one but hastens on the day,
Since former ages, could not one man saue
To shew a monument against the graue:

Bvt

Rules of good life.

But euery child & parent that they ow'd,
And saw brought forth, they saw againe
bestowd.

Thither our carkasses sinke downe & rot,
Our ill remembred, and our good forgot.
From out this transitory world of woe,
From which we part, to God that mindes
not foe,

Let vs so liue, that wee forget not why
We liue within this world, which is to dy,
And both so liue & dy, that when we end,
Though world become our foe, Christ bee
our friend,

And then howeuer, whatsoere befall,
In loosing little wee haue gaind all.

FINIS.